LILITH: THE PERSONIFICATION OF HUMANITY'S FEARS

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ABSTRACT

Lilith is a complex puzzle that has baffled mankind for more than 4,000 years. Humanity’s thoughts about her purpose and inception have swung on the pendulum of good and evil, pausing at every interval in between the two extremes. She is the two controversial sides of the same persona – good and evil, truth and lies, ignorance and knowledge, pride and prejudice.

Originally, educated male theologians introduced Lilith into society as a tool to manipulate the socio-political order between man and woman; a figment of man’s imagination to suppress woman for man’s personal, social, economic and political domination. Man believed he could control Lilith’s social path, what humanity thought about Lilith and how the creation would directly affect humanity’s life. But he could not. She grew, matured and adopted variations of and deviations from her original purpose. Despite being a fantasy, Lilith became an influential manifestation in the lives of each individual whether the person knows her by name, reputation or as an unknown entity. Lilith became humanity’s fears, ignorance and prejudice.

Lilith has grown to be more powerful in the lives of everyday human beings than the ancient male theologians could ever imagine. She became uncontrollable. Not only did she seep into humanity’s religious beliefs, cultures and traditions, but her persona trickled over into the world’s music, art and literature. She hides in humanity’s superstitions, fairy
tales and innocent baby songs. She is the patron goddess of prostitutes and the patroness of female liberation.

Lilith is a choice, an excuse and a lifestyle. Lilith is what humanity needs at the time they need it. She is a goddess or a demon; a childbirth aid or a baby killer; an oppressor or a liberator. Lilith is whatever an individual desires because Lilith is part of that individual. She lives in every mind, body and soul. Humanity allows Lilith to exist in life experiences, joys, trials and tribulations.
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CHAPTER I

INTRODUCTION: THE EVOLUTION OF LILITH

Adam...asked God to send him a mate, a partner like the other creatures had. God obliged by making Lilith and sending her to Adam. At first he was pleased, but then she opened her mouth, showing that she had a mind of her own. He wanted her to lie beneath him and she promptly refused, saying that they were equal and she would not be subservient to him. Adam flew into a tantrum, so Lilith took off to calmer territory.¹

--Buffy Childerhose

She lurks through the night wandering the world, lonely, forlorn, and exuding mystery. Darkness envelopes her movement, casting a silhouette of purple, black, deep red or even forest green adding to the projected feminine charm. Her red hair flows long and freely against a deadly, pale complexion, a sign that this unearthly creature is not to be contained or dominated. The facial features are almost porcelain, adding a touch of cold-blooded beauty. She smiles a sincere, little girlish smile to mask the danger while hot rebellion soars through her soul. She’s silent, yet, when she catches humanity’s eye, she gives a sensual, enticing look and quickly glances away. Like a thief in the night, an unidentified shadow of the sorcery she is, she disappears. Humanity wants to chase her, to know more. But, she is no longer in sight, there is no sound of the thing sought, only the tingling sense of an inhuman entity that crawled, flew, walked or ran away. Humanity has only the lost essence of a shape now intangible; a sniggering darkness that fled faster than humanity could pursue and left no trail to follow, or so thought. She is Lilith.

Ancient theologians were intelligent men of the ruling class. Yet they feared woman’s unique thought and her possible independence from the male dominant lifestyle. Their fear towards domestic change, the loss of their lifestyle, the unknown, facilitated an ignorant choice; male theologians birthed Lilith to devalue and control the female sex. Man did this to society because he selfishly wanted to protect his social and political standing through the oppression of that which he feared – woman. As the theologians embraced their ignorance or their lack of tolerance towards women, they bred fear within the community. As they encircled that ignorance with the communal fear, combining the two together while remaining closed mind to new experiences and new thought, they bred and shared brutal prejudices towards Lilith. Thus Lilith was thrust into a journey of fear, ignorance and prejudice.

Fear is the sole reason for Lilith’s evolution. For four thousand years, Lilith has been and continues to be whomever and whatever humanity desires because she is the fear most prominent in mankind’s life at the time of invocation. That fear not only determines her crime of the moment, but the severity of that crime as well. When humanity invokes Lilith with fearful thoughts, she is; she exists.

Man fears. Woman fears. I fear. You fear. Humanity manifests Lilith’s physical form through individual mental thought, sometimes with ignorance but mostly with prejudice. When Lilith espies humanity’s vulnerability, when she senses their fear, she appears to wreck havoc. Lilith invades their lives; their circumstances assume the Lilith aspect as dictated by the situation. The human entities may even become the Lilith vessel. When they use Lilith to account for medical ignorance, they summon her from the deep
abyss of the netherworld. When they use her to hide their sexual difference as defined by mainstream society, they embrace her sexuality. When they want to dominate or domesticate another individual simply because they fear that person’s strength and intelligence, they tap into her obsessive envy. And, when they hide behind religious text as an excuse for their misdeeds, they are Lilith.

Humanity created the Lilith of despair; not only man, but all people. Though the forefathers of the single deity God birthed her with all of her nefarious characteristics, humanity is responsible for the consummation of the Lilith midrash. Man justified this creature by using religious text as guidance in all aspects of life – worship, discipline and family. Then he twisted the significance of the word and enforced said text to his benefit.

Woman contributed to Lilith’s creation because she refused to think for herself. She allowed man to squash her equality. Plus, society had already inbred in her the thought pattern that the godly woman feared God and feared to disobey God. Under the guidance of man with his self-serving interpretation of God’s words, woman was told to submit to her husband, father or brother. If she failed to follow man into spiritual eternity, she too would become a Lilith – an entity in a world of loneliness and sin.

Humanity projects Lilith into the world as a complete and separate entity for different reasons. She serves as a gaffe God willing created to propel man to the top of life’s pyramid, superior to every living being, specifically woman. At the same time, she is also the necessary evil to teach woman humility and subservience towards man. She is the population controller; mother of illness, disease and death; and the murderer of babies as disclosed in “The Alphabet of Ben Sira.” She is pro-God and anti-God, depending upon
how you want to use her vague description at any given time. Pro-God when man uses her
to oppress those he feels threatened by; and, ironically, anti-God when man also wants to
oppress others.

Lilith is fear substantiated through ignorance and prejudice. She is the arrogance
that will not allow humanity to say “I do not know the answer.” She is the physical
embodiment of humanity’s vain attempt to hide from everyone and their self that they are
not all powerful and all knowing as they wish the world to believe. She is the deception
that lives in their hearts and minds as the personality deficiencies not worthy of societal
knowledge because that same body of society will shun them. Humanity would like to
think that they can control Lilith, know Lilith, but they are wrong. Lilith has used their
fears, ignorance and prejudices to create an independent life of her own further frightening
mankind.

The basic quality of ignorance necessary for the invocation of Lilith is in not
knowing one’s self – self-ignorance. Stephen Hawking - an English physicist, cosmologist
and author, eloquently stated “The greatest enemy of knowledge is not ignorance, it is the
illusion of knowledge.” Ignorance is a social stigma, a condition of not knowing; and fear
is the result of being intimidated and confronted by the unknown. Because one’s ignorance
is often mistakenly used as a pseudonym for failure, mental incapacity and inequality, a
person hides their lack of knowledge and understanding. They fear detection and rejection,
so they deceive others into thinking they are knowledgeable, i.e., that which was not known
in the medical world became an assault from Lilith.
Society used Lilith as a name for their prejudicial ignorance to mask their fears. Prejudice is the by-product of ignorant fear. It is the frustration of fear, the stubborn attitude in conjunction with one’s lackadaisical drive to understand a person or situation. It is also mankind’s need to mask their deficiencies with slanderous, bitter and evil misconceptions. And so it is with Lilith. Man, through his misguided fear, established the negative Lilith profile and began to spread psychological terror about Lilith amongst society.

Lilith is a powerful, supernatural force. Once created, she was never controllable; not then and definitely not when an individual re-interprets her existence as a positive entity. As she did in Eden, she left the confines of humanity’s religious dogma and discarded man’s predefined expectations. She crossed the borders of her origin of birth morphing into other countries, cultures and traditions. She is now an international, multicultural, diversely ethnic phenomenon.

Her physical projection is in art, literature - fiction and non-fiction, and music - classical and contemporary. She is the icon of fairs and festivals. She has invaded television programming – even documentaries and movies. Lilith is in intellectual conversations and classrooms. She is even in a child’s comic books. So do not discredit her; as long as one person thinks about her, as long as one person believes in her, she will live to see another day on her own terms.

Lilith is the fear humanity wants to escape, conquer or control. She is an exclusive puzzle of brilliant darkness; a fascinating combination of horror and beauty. She is excitingly wonderful and dreadfully terrorizing; a character full of curiosity and surprise
while baffling to comprehend or clearly identify. She is life’s senses, emotions and dangers combined whose characteristics society has willingly adopted and thus given a physical presence; because as a people, family, the whole of humanity, it is our nature to pursue the profit of one self while not attracting the socially defined disdain or irreverence of the culture. Lilith is humanity’s personal fear.

There are three renowned experts whose writings were used as the primary basis of this study: Siegmund Hurwitz – LILITH THE FIRST EVE: HISTORICAL AND PSYCHOLOGICAL ASPECTS OF THE DARK FEMININE, Barbara Black Koltuv – THE BOOK OF LILITH and Raphael Patai – THE HEBREW GODDESS. Mr. Hurwitz – now deceased, was a scholar of Jewish mysticism with a comprehensive knowledge of ancient languages, specifically Hebrew and Aramaic. He believed, because the source materials necessary for a thorough review of the Lilith aspect originated from male theologians, the materials are therefore intended solely for male readers.2 He too adopted, promoted and validated the male sexist sentiment that only a man can fully understand the source materials and thus, Lilith. He proclaimed himself to be the “best of the best” in the historical and psychological interpretation of Lilith.

Barbara Black Koltuv, references Siegmund Hurwitz’ research in her work, yet, her primary source materials are the ZOHAR and “The Alphabet of Ben Sira.” She describes her book as a psychological anthology. It is her collection of selected writings by various authors, researched, compiled and annotated in an attempt to tell Lilith’s story.

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from a humanistic perception. She endeavors to evoke Lilith’s presence in societal consciousness by inquiring of her meaning in the modern psyche of everyday people.\footnote{Barbara Black Koltuv, *The Book of Lilith* (York Beach, Me.: Nicolas-Hays, 1986), xii.}

Raphael Patai approaches the Lilith motif exclusively from the historic-religious viewpoint. Mr. Patai’s study is based mainly on the historical survey of Gershom Scholem. According to Gershom Scholem, R. Moses de Leon, the author of the ZOHAR, was aware of and influenced by “The Alphabet of Ben Sira” version of Lilith. Scholem also believed de Leon knew older Lilith stories and traditions which did not coincide with the “Alphabet” version, but made no attempt to disclose the information in the ZOHAR.\footnote{Gershom Gerhard Scholem, *Major Trends in Jewish Mysticism* / Gershom G. Scholem (New York: Schocken Books, 1974), 174.} Mr. Patai’s book contains a single chapter on Lilith. His writings are self-described as examining the problem of the feminine in Judaism.\footnote{Hurwitz, *Lilith the First Eve*, 25.}

Each researcher has a wealth of information to share on the topic of Lilith. And, though this thesis relies heavily on the three primary sources, many other sources – conventional and non-conventional, have also contributed to the study. With that in mind, let us begin a brief overview into the evolution of Lilith in the world.

Many sources have different descriptions of Lilith, however, they all agree she is a dangerously, manipulating fantasy. Lilith’s physical forms throughout the ages are just as diversified as her crimes against society, yet with a single consistency – rare beauty. Lilith appears as humanity wants to see her, as society has told people she should appear. She is the visually fluid, perceptual intimidation of an alleged shape shifter that slithered into
the Garden of Eden and tempted the first named Biblical couple – Adam and Eve. Lilith as a serpent is necessary to the development and summation of the midrashic storyline. The theory completes and rationalizes man’s thinking when the midrash was written. To visualize Lilith as a slimy, limbless creature crafted in the art of deception is easy for humanity to accept.

In a Sumerian/Assyrian terra cotta relief – a structure technique in which figures or designs are just barely more prominent than the overall flat background, she has the wings and claws of a bird. Please note, it is within this culture that Lilith began as a lesser goddess of agriculture or a goddess of fertility and the hand of Inanna; all honorable and positive positions in antiquity. And, it is where she was thought to have been demonized. Therefore the depiction may represent Lilith’s transformation from good to bad; the wings of an angel, the claws of a bird. Wings represent the qualities of God, a messenger carrying His goodness; whereas claws denote a threat, pain and viciousness.

Many renowned artists also have bipolar pictorial portrayals of Lilith. Michelangelo painted Lilith with the head and breasts of a woman while the legs merge into a serpent tale as in the Temptation and Fall mural gracing the Sistine Chapel ceiling. It is an interpretive scene of the Garden of Eden that may also depict Lilith in transformation - half human and half bestial. In Teutonic legends – tales of the Norsemen, Goths, Angles, Saxons and other Germanic tribes, Lilith is often associated with fire, a beautiful creature
from head to navel with a burning fire from navel to toe – fire and desire, ice and heat; between heaven and hell.⁶

In the Sumerian culture circa 2400 B.C., Lilith is the maiden who seized the light⁷ propelling man into the depth of demonic fears. She is slender, well-shaped, beautiful and nude to emphasis her sexual coquettishness and man’s desire to possess her, but still in that transformative state of wings and owl–feet. On a seventh century B.C. tablet found at Arslan Tash in northern Syria, she is simply a winged sphinx⁸ with the head of a woman and the body of a lion. Lilith appears differently to each person because she is the visual projection of individual fears. She a mixture of humanity’s personal interpretation influenced by the historical representation presented to the ancient world through man’s vision.

Lilith, like any other professional criminal or any person who acts in a manner outside of social constraints, has many aliases: “Winged One,” “Strangleress,” Dame Donkey Legs, Vixen Bogey, Blood Sucker, Woman of Harlotry, Alien Woman, Impure Female, End of All Flesh, and End of Day⁹, bruha, strega, witch, hag, snatcher and enchantress.¹⁰ And as a master of disguise - her most impressive trait, she can transform herself to mask detection. She has also been called a serpent, dog donkey and owl,

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⁶ Donald Mackenzie, Teutonic Myth and Legend: An Introduction to the Eddas and Sagas, Beowulf, The Nibelungenlied, etc. (Terre Haute: Obscure Press, 2010), i.

⁷ Hurwitz, Lilith the First Eve, 74.

⁸ Ibid., 69.


¹⁰ Koltuv, The Book of Lilith, xii.
screeching night jar or stix, and the soul of every creeping creature. Regardless of what she is called or how she is described, Lilith was and will always be beautiful.

"Beauty is in the eye of the beholder." This idiom resonates how beauty is a socially accepted perception. As with Lilith, humanity has a clear understanding of what is beautiful – radiant skin; seductive – loose, flowing hair; and, what is not - fear – the power of the unknown. Lilith is the beauty of *Temptation and Fall* exposed in her naked vulnerability for all to see. She is the beauty in literature, the imaginary world of escape. Lilith is the emotional joy of an archeologist who experiences the discovery of a Lilith amulet.

Man’s sense of fear is heightened whenever that person experiences a new challenge; while beauty is a quality which allows humanity to be vulnerable. Combine the two in a single host, fear strengthens the sensation of beauty and beauty lessens the perception of fear; thus, intensifying the actual threat. Therefore, it is logical to assume that the fear of Lilith equally intensifies her beauty and her threat to society. Lilith’s visual projection, her beauty and grotesqueness represents the struggle between good and evil, fear and knowledge, oppression and independence that humanity battles with everyday.

To proclaim there is a well-defined chronological timeline of Lilith’s existence would be a falsehood; her origin is as elusively diversified as her notoriety. Suffice it to say the basic storyline began in the Middle East, spread to the west and then spiraled around the globe like an epidemic outbreak. Thus not only are there Coptic, Ethiopian, Armenian and Syrians legends, but Neo-Greek, Southern Slavic and Russian Lilith
folklores as well.\textsuperscript{11} The commonality amongst all continues to be a dangerous, female demon known to both the Semitic and non-Semitic that is vanquished by one or two superior male saints or by a lone prophet.

Mr. Hurwitz in \textit{LILITH THE FIRST EVE: HISTORICAL AND PSYCHOLOGICAL ASPECTS OF THE DARK FEMININE} explores the historically linguistic qualities of Lilith’s name. The written Hebrew word “Lilith,” first appears in a fragment of the Sumerian version of the \textit{Gilgamesh Epic}, believed to date from the 40\textsuperscript{th} century B.C.\textsuperscript{12} Her original name in the poem is Ki-sikil-lil-lake, meaning the maiden Lilith. From there Lilith was connected to the Hebrew word “laila,” meaning night; propelling Lilith into the world as a demon of the night. She makes a solitary appearance in the Bible as a wilderness demon shunned by the prophet Isaiah. Also, she lives in Kabbalah text. And though her proper name is not in the ZOHAR, it does refer to her as the wife of Samael, the Angel of Death and sometimes as the wife of Satan. In the Middle Ages, she debuts in Jewish sources as the dreadful first wife of Adam.

Lilith has been a chameleon of evil made most famous by “The Alphabet of Ben Sira” written between AD 700 and 1000. She is a temptress of men, a murderer of babies, and the wife of Death. Lilith is a night demon, the ‘Bitch Goddess;’\textsuperscript{13} the first, independent woman, the original “Bad Girl\textsuperscript{14}” and the divine whore. With a well-defined

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\textsuperscript{11} Hurwitz, \textit{Lilith the First Eve}, 129.
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\textsuperscript{12} Ibid., 48-49.
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\textsuperscript{14} Ibid., 68.
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notorious reputation, Lilith morphed from ancient folklore and political, social and religious heresy into the vast, worldwide community of artistic agelessness via a series of literary and pictorial depictions. And, Lilith continues to be popular among Wiccans, Satanists and in other modern occultism. A reportedly much used incantation reads:

    Dark is she, but brilliant! Black are her wings, black on black! Her lips are red as rose, kissing all of the Universe!  

Yet, the most important characteristic of Lilith to remember is that she is an imaginative creation. She is myth and midrash, a fantasy created by man.

However, to dismiss the importance of Lilith’s story as a simple myth – a story used to explain how the world should work and how people should treat one another as defined by the AMERICAN HERITAGE DICTIONARY, would be a grave mistake. Myths, like our religion, are a part of society’s lives; it is an oral narrative passed from generation to generation. These stories are engraved in humanity’s hearts and minds. Myths are as much of a part of humanity’s definition as their physical traits.

    Humanity is composed of people, regardless of religious sect, who “Walk by faith, not by light.”16 In general, they worship an entity that they have not seen; one that they accept without hardcore, physical evidence. Their God is the one intangible belief they allow their selves because their fathers believed and their forefathers believed. Today, humanity proclaims that they do not have room in their lives for another intangible, unsubstantiated entity. Yet, the same practices writs to guard against Lilith as

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16 2 Corinthians 5: 7 (New International Version).
evidence by modern Orthodox Jewish families. Today, amulets are still hung in the maternity room or around the necks of the mother and her newborn child to protect them from the dangerous machinations of Lilith. 17 Because Lilith is yet another intangible entity – behind God and Satan, they must ignore, seek to dispel or try to prove her existence.

Haints, ghosts, aliens, mythical gods and goddesses like Zeus and Venus are all supernatural forces which have psychological effects upon society. Society proclaims these forces are old wives tales, urban legends, oral traditions, fantasies and the imaginations of writers for entertainment. Yet, the Sci-Fi and Discovery channels have an audience that entertains weekly shows and documentaries about UFOs, paranormal activities, ghost hunters and yes, even Lilith with the purpose of enlightening and proving or disproving the existence of such forces. The simple fact that society acknowledges these myths, midrash and fantasies, give credence to the idea that some people are still uncertain about Lilith.

Lilith is a supernatural force. And, just like the other forces, it is the sole decision of the program viewer, avid reader, and artistic connoisseur to determine belief or non-belief. For those who are babes in their spirituality, Lilith is most likely ignored. The mere thought of Lilith being Adam’s first wife is blasphemous. To think of Lilith as a god of any type, is sacrilegious. For in the book of Moses, specifically Exodus 20:3, the Abrahamic God tells society, “Thou shalt have no other gods before me.” To even acknowledge Lilith will bring the wrath of God upon humanity. But for those who can successfully separate the

17 Ibid., 32.
idea of Lilith from their spiritual beliefs, she is a fantasy worthy of attention. Lilith’s journey through time has shown us that society may say they do not believe, but their curious nature compels them to prove to themselves they do not believe.

Lilith is humanity’s nemesis. The first defense to any attack is to know your enemy. Since both name and portrait are expressions of personality and thus a form of identification, knowledge of those traits provides the first defensive action in combating her demonic deeds. Humanity knows Lilith as one who thrives on the innocent, weak, naive and unsuspectingly ignorant. And much of Lilith’s success is contingent on remaining anonymous until she has completed a particular reign of terror. When her identity is exposed, she sees her name written on the plaque, wall or amulet, and the victim is no longer conquerable prey, she quickly flees the scene, unsuccessful in her misdeeds. Knowledge of her name, or knowing her identity, is like kryptonite to Superman.

Lilith’s effect on society is like the vanishing hitchhiker legend’s effect. The hitchhiker legend has been popular amongst high school children for years. It seems to always be told by an individual closely related to one who actually experienced the phenomena. Basically, it is a tale of a lone girl, standing on the highway at night. Sometimes, she is in a tattered prom dress; while other times, she is in disheveled, teen-like but outdated clothes. A couple driving through the mountains of Philadelphia sees the teen hitchhiking and gives her a ride. The young lady is always thoughtful and polite, explaining she is just trying to get home. When they arrive at her home, she has mysteriously disappeared from the backseat without a trace. Puzzled, the couple knocks on the front door, only to be greeted by the girl’s mother. Surprisingly, the mother tells
the couple that their missing passenger died several years ago in a car accident in the
exact area they picked her up. And, each anniversary of her death, she hitches a ride
home.¹⁸

You may ask, ‘What does the urban legend have to do with Lilith?’ The answer
is simple. Just like the hitchhiker legend and all of its variations have traveled through
generations, so has Lilith. Most manifestations of the fantasy incorporate the same
qualities that the urban legend uses - unnatural, inexplicable events. The recipient of the
legend and fantasy derives from it what they wish to believe. Or what they are told to
believe. Like the hitchhiker legend, Lilith’s purpose is to invoke dread, shock, alarm,
horror, fear. And since many legends, myths, midrash - specifically Lilith, are still living
prose, society must ask what kind of meaning does it have for people today?¹⁹ How does
it affect today’s quality of life?

Whether an individual knows Lilith or not, she is a part of that person’s world.
She affects their lives daily. Lilith is in paintings, books, and magazines. She is in music
and on television screens. She is the reason why people sing Lullaby to their babies.
Plus, society has used her to influence the female child’s development. Real or fantasy,
Lilith is always hidden in some aspect of each individual’s life. Besides, the myths,
legends, and midrash are a part of everyone’s past and mental development just like
history, culture and traditions.

Joanna Russ, an American writer, eloquently explains The Lilith midrash:

¹⁸ Jan Harold Brunvand, The Vanishing Hitchhiker: American Urban Legends and Their Meanings (New York: W.

¹⁹ Hurwitz, Lilith the First Eve, 19.
Myths are dramatic embodiments of what a culture believes to be true. In other words, while it was likely that no one ever spied an insatiable witch flying through the air, men’s fears of powerful women are all too real. And those males use their fears to influence women’s behavior, regardless of the validity of those fears.\(^{20}\)

A midrash, like a myth, is primarily written by male theologians for the educated class. However, it specifically relates to the religious aspect of society. According to the AMERICAN HERITAGE DICTIONARY, a midrash is a homiletic method of biblical exegesis. The midrash is the interpretation of biblical stories that goes beyond the simple written word and includes religious, legal or moral teachings of the era. It is a form of biblical interpretation that begins with a question, silence, gap or contradiction.\(^{21}\)

Supposedly, the educated theologian used the midrash technique to rationalize text that the original author did not clarify. It interprets that which is not written but implied. Accordingly, a midrash can include any retellings, additions, or twists on Torah stories.\(^{22}\)

An amazing example of midrashic power is the following excerpt from “The Pope Pius XII Controversy” written by Kenneth D. Whitehead:

In 1996, some two thousand years after the events in question, Pope John Paul II issued a strong statement about a detail in the story of Jesus – namely, that Mary remained a virgin after, as well as before, Jesus’ birth. This action proves Christianity is a story whose meaning is still being interpreted by way of a Midrashic detail not specified in the Biblical accounts. This is a prime example

\(^{20}\) Osherow, “The Dawn of a New Lalith,” 68.


\(^{22}\) Ibid., 68.
of the ever changing need for man to influence beliefs, and maybe even control actions.\textsuperscript{23}

Evil is as evil does and evil action begins with evil thought. Lilith is a man-made example of evil; yet surprisingly, she has been maternal too. According to legend, she births hundreds of offspring each day. She defends her children - demons, the ills of society, but her children nonetheless; a true display of the innocence of a mother’s love often overlooked by society. In fact, God’s punishment of Lilith reflects her maternal status; she is to suffer the loss of offspring every day without recourse. She is a scorned mother out to seek revenge for the lost of her offspring.

Imagine a mother, punished by God, to suffer the death of her children every day. Now imagine there is no justice for her because forgiveness begins and ends with God. Lilith, with all her imperfections, draws our attention to the very human emotion of revenge. When you try to manipulate others through unforgiveness, they rebel. She becomes a victim that takes justice into her own hands and avenges her loss the best way she knows how. Instead of helping humanity with the birthing and nurturing of children, a precursory trait to the Lilith of sin, Lilith exposes humanity to the harsh realities of loss\textsuperscript{24} by coming to the bedside of newborns with the intention of killing them.

Humanity, since the inception of the Abrahamic religion, has portrayed Lilith as an epiphany of negative traits - guilt, shame, hatred, envy, and vengefulness, brought about by her personal wounds, hurts and insubordination towards and disrespect for male


\textsuperscript{24} Nancy J. Chodorow, Femininities, Masculinities, Sexualities: Freud and Beyond (Lexington: The University Press of Kentucky, 1994), 72.
leadership. She is the true dark side of things society tries to hide. Her status in society has been everything that is defined as immoral in the sexual realm. She is Lilith, Inanna’s hand, notorious for luring men to Inanna’s temple for sexual rites. And, she is the Lilith who preys upon lone sleeping men causing their erotic dreams and nocturnal orgasms.

It is important to note, that orgiastic ceremonies were not necessarily a negative trait. In Babylonia every maiden had to give herself once in her life to a stranger and sacrifice her virginity in return for a sum of money. As awful as it sounds, it was not considered prostitution or pimping because the stranger represented a god. As the stranger slept with the maiden, this consummation became a hieros gamos (sacred wedding) in which the maiden was symbolically consecrated as the god’s wife. With the popularity of the single deity religions, the belief in gods and goddesses began to die. The good girl Lilith, a victim of the restructured society, was redefined and cast as a prostitute.

Men decided then woman was to be beautiful, fragile, delicate and unassuming—a trophy wife; whereas man, using supposedly evolutionary reasoning, decided male intelligence was greater than the female. Thus, man was entitled to greater independence and courage simply because man is able to allegedly expend more energy in sustained bursts of physical and cerebral activity. Woman was just emotional creatures, while man were more analytical.

The heinous crimes attributed to Lilith range from misdemeanors to felonies, including first degree, premeditated murder. Mr. Hurwitz believed that her dual characteristics had already been personified in Babylonian literature in two separate goddesses - Lamatshû and Ishtar; and thus Lilith’s characteristics evolved from the combination of those two goddesses - the baby killer and the sexual deviant. According to Mr. Hurwitz, Lilith began as a bipolar, archaic goddess with one single trait, a terrible devouring mother-goddess.\textsuperscript{26} It was during the Talmudic-Rabbinic and Graeco-Byzantine eras that Lilith adopted a dual aspect to include the trait of the divine whore.\textsuperscript{27} And it was not until the medieval publication of “The Alphabet of Ben Sira” did Lilith emerge as the first wife of Adam. The men of the medieval ages combined all three aspects of Lilith to promote and justify the renewed effort to disqualify womanhood. The results of these traits inspired man to interpret the moral validity of Lilith in a manner beneficial to him, but detrimental to her.

It is “The Alphabet of Ben Sira” written during the medieval period that introduces the tale of Lilith as Adam’s first wife. The complete work which appears in RABBINIC FANTASIES in its entirety is a complete and total farce. Nonetheless, it was read, copied and quoted until society accepted some of the text, specifically the first wife theory, as fact. Eventually, more uncritical readers – those who refused or were unable to check after the previous editor’s sources - cited the first wife theory as a credible rabbinic statement. Ironically, the error lived to become an unchallenged fact.

\textsuperscript{26} Ibid., 31.

\textsuperscript{27} Ibid., 32.
incorporated into religious tradition. It was accepted by the Jewish community; and amulets to fend off the vengeful Lilith became an essential protection for newborn infants in many Jewish communities.\(^{28}\)

Lilith is the destroyer of all God’s promises – life, home and family. She detests the happy, God-fearing family. Thus she leads man and woman into sin willingly or by force. She prays on the husband’s sexual weakness. She tempts him with her beauty; entices him with her sex and engages him in intimate relations. She makes him believe she is everything he will ever need and want. As she drains the man of his bodily, life-giving fluids for the production of her babies, she reveals her true self and her true purpose.

She visits wives and daughters; possesses their bodies and minds, sending them out into the street as sex fiends, prostitutes or common whores. And when she needs violence, she will convince man that no does not necessarily mean no; or she will let a woman willingly kill her unborn child. But her misdeeds against woman will not stop at abortion, if a woman wishes not to kill her unborn child, Lilith will do the deed herself. Lilith’s cold-blooded wickedness and her lack of moral ethics will stalk an innocent mother through gestation and steal the baby’s soul at birth or shortly thereafter.

After all of the chaos and confusion, after the happy home is damaged, Lilith will be the excuse, the alibi. After families’ eyes are opened, she will give them repentance for their sins against self and society. She will take the blame for their errors. She will allow others to forgive one’s promiscuity and other sexual transgressions. She will justify

\(^{28}\) Ibid., 92.
abortions, helping society to accept them as a normal process of life. And she will assume their ignorance, prejudice and fear.

Yet, Lilith has also been an entity of positive potential whose purpose and abilities may be misunderstood. Everything society does, everything society is, rests on humanity’s personal power. All of society’s successes and failures are the direct result of one’s abilities. When a person is different as defined by society, their abilities or powers may be misinterpreted. And sometimes, that difference is interpreted as a person who will harm others or who will use their exceptional abilities for ulterior and detrimental motives.

According to legend, Lilith used her abilities to harm mankind. However, it was not her original intent. Lilith’s actions are in direct response to the subservient role man imposed against her, a form of social control. Regardless, Lilith made a choice between freedom and domesticity. She made the choice to define herself and to live her life according to her personal beliefs and desires. For generations, this made her the archetype of promiscuity, lust and death. But her reputation is moving again into a positive realm – the feminist movement.

With the foregoing observations as general background, let us establish a basis for the three propositions that will guide a glance into discrete segments of Lilith and humanity’s fear and manipulations; the baby killer aspect, the sexual deviant, the domestication of women, and, her subsequent liberation.
CHAPTER 2

MEDICINE: FEAR OF INEXPLICABLE INFANT DEATH AND LACK OF KNOWLEDGE THEREOF

The king ... became ill. "Cure me," he said to Ben Sira. Ben Sira wrote an amulet for the king, and he recovered.... Soon afterward the young son of the king took ill. Said Nebuchadnezzar, "Heal my son. If you don't, I will kill you." Ben Sira immediately sat down and wrote an amulet with Holy Name, and he inscribed on it the angels in charge of medicine by their name....

"The Alphabet of Ben Sira"

In June 1999, a baby boy — Nathaniel McQueen, was born at Georgetown University Hospital. His mother — a vibrant 23-year-old, had experienced a healthy, nine-month pregnancy. After a somewhat normal birth, mother and child settled into the task of etching out a normal lifestyle amid an array of well-wishing visitors. He was cute as a button; a little, cinnamon brown cherub with big bright eyes and peach fuzz for hair. Joyfully, he performed all the new baby actions that amazed admirers; he cried, he cooed, he laughed in his sleep. He was robust and lively; pure innocence in a world of exceptional possibilities.

Nathaniel was a visually perfect baby boy with ten toes, ten fingers, and two arms. However, within 24 hours of his birth, his mother and nurses realized that something was discernibly wrong. Nathaniel could not ingest baby formula. The doctors, after a cursory examination, diagnosed a bowel obstruction. It was a condition not uncommon to infants;

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one that could be fixed in a simple operation. The next morning, Baby Nathaniel was wheeled into surgery. When the pediatric surgeon incised the baby’s abdomen, the surgical team discovered his body had never developed a small intestine.

In common medical terms, Baby Nathaniel was born with severe short-bowel syndrome; a rare condition. The perfect looking cherub was born with virtually no segment of the small intestine - a condition that then Georgetown University Hospital neonatology chief - K. N. Siva Subramanian called total jejuna and ileal atresia. The only way Nathaniel would live is if he could grow strong enough and gain enough weight to withstand an intensely complicated transplant surgery. Little Nathaniel would have to survive eight months to two years on intravenous feedings, then survive an intestine transplant and most likely a liver, pancreas and maybe even a stomach transplant in either Miami, Nebraska or Pittsburgh. In addition, there would be donor issues, possible infections, long term recovery and many more challenges.

Take this same scenario, a difficult situation for doctors today, place it in ancient or medieval times. Surely the baby would have died a mysterious death. Scholars did not have the facilities, knowledge or capabilities that doctors have today to explain why a baby such as Nathaniel would not survive. In fact, according to legend, when he laughed in his sleep, Lilith was playing with him. When he laughed in his sleep and it just so happened during the Sabbath night or the night of the new moon, his mother or anyone

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3 Ibid.

4 Ibid.
who saw him laughing, should have tapped the baby’s nose with a finger three times while repeating, "Go from here, you accursed one, for you have no resting place here!"\(^5\)

Unfortunately, even the most diligent tapping of the nose would not have saved a child like Nathaniel. Any perfect looking baby that would have died with a condition even similar to this or any other hidden condition, the loss would have been attributed to sneaky Lilith fulfilling her promise of stealing a child’s soul.

Upon reviewing the basic symptoms of Sudden Infant Death Syndrome (SIDS), it seems as if, at least from the perspective of modern medicine, SIDS casualties would also have been considered victims of Lilith. It was Lilith who was blamed every time an infant’s life was lost. She is a projection of the negative fears and desires of the societal era that created her. In medicine, Lilith serves as the necessary evil to resolve the disparity between knowledge and medical practice.

Everyday people experience death. Everyone knows death is a part of life, though that knowledge does not make the experience any easier. Instead of peace, society searches for death’s justification. “Mother was old, her body was worn out.” “Brother Bob did not survive his injuries from a car accident.” “Friend Julie had cancer.” Then society verbally comforts their selves. “She is in a better place.” “He’s with our deceased parents now.” “God called her home.” “It was just her time to go.”

These thoughts and actions make the survivor’s life easier; he or she can begin to accept the loss. But when there is a perceivably healthy newborn child, a babe at the

start of life’s potential and that baby dies with no medical or even logical explanation, the family’s world turns upside down. They cannot comprehend the death; the death does not make sense to them. In turn, they begin to blame their selves. They question what they did and what they did not do. They ask God for an explanation. They wonder if the death is punishment for past misdeeds. Often, the family blames their God. The fact remains there are no forth coming answers. The family still does not comprehend how a tragic event like this can happen in their lives. Believing in Lilith helps society accept a baby’s inexplicable death. Lilith gives people something, though an imaginary entity, to express their anger and hurt towards.

Lilith was born unto this world, a lesser goddess of agriculture, fertility and the Hand of Inanna with great beauty, grace and extraordinary power. Men and women of antiquity worshipped her and she blessed them with an abundance of life sustaining crops, large families and exquisite pleasures. She gently coerced the plants to grow when she was happy. Yet, when she was displeased, she stifled plant growth causing them to wither and die.

Lilith, the lesser goddess of fertility, gave nourishment, provided the essence necessary to create and thrive, not only to plants, but to man and woman as well. Also, when a woman was in labor, she eased her pain, cheerfully helping a new mortal enter the world of life. Thus, helping not only the mother but herself for new human life extended Lilith’s existence into immortality.

People sought her in life experiences and more often in times of distress. They prayed to her for counsel and honored her in their temples for favor. That was before
man and his single, male God; before man demonized Lilith. It was a time before man stole her joy and goodness leaving her with nothing but her great beauty as a reminder of times past. Before man’s slanderous words recast her existence as the true, dark qualities of necessary evil to mask his own inadequacies; Lilith was a friend to mankind.

This negative characterization of Lilith served as the basis of a substantial body of demonic tales in Jewish folklore. Still, the Lilith midrash is one of imaginative freedom. The midrashic process of embellishment, as evident in “The Alphabet of Ben Sira,” recognized all of the Lilith themes and motifs of baby killer and divine whore, while allowing a new tale to take on a life of its own – Adam’s first wife.6 “The Alphabet of Ben Sira” secured her role in society as a murderer of babies because man feared.

That fear lead man to proclaim Lilith as a malicious perpetrator of miscarriage, abortion and rape. Accordingly, “The Alphabet of Ben Sira” – an anonymous though clearly male written, medieval text, provides the narrative backdrop to the most famous Lilith motif as the baby killer. In Ben Sira’s fifth response to King Nebuchadnezzar, Lilith identifies herself as an entity created to kill babies. A destiny she fulfills as she preys upon pregnant women.

With a bipolar methodically, she stalks the pregnant woman from conception throughout gestation hiding in the background waiting for the cruel, ultimate kill. As the mother labors to bring her young into the world, Lilith appears to call upon her latent abilities to ease the child from the mother’s body. As the baby eagerly moves towards the bright promising light at the end of the birth tunnel, conditions change. Lilith begins to

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6 Ibid.
torment the child “.... now with heat and fire, then with fever and shivering.” When the opportunity is right, the conditions perfect, she snatches life’s breath from the birthing child! She murders the infant. Lilith, like all demons and fears, has opponents that she cannot overcome. Her nemeses are the angels: Senoy, Sansenoy and Semangelof.

Throughout Lilith’s story, she is suppressed and chastised by everything and everyone important to her a result of her flight from Eden. Adam wanted her to return on his terms. Thus he went to God - Lord of all and basically sought control of Lilith. He asked God not to only bring her home, but to make her bow down to him. One must acknowledge that Adam feared her independence. Upon Adam's request, God sent three angels to bring her back to Adam, Senoy, Sansenoy, and Semangelof. The angels were dispersed to search the entire earth only to find her in the company of demons at the Red Sea. They discovered then Lilith is truly man’s worst enemy; a free thinking, independent, uncontrollable woman. Enjoying her freedom to be herself, Lilith is copulating with impure spirits, frolicking with demons, living amongst dirt, blood and bone, fulfilling lustful urges, and birthing hundreds of offspring each day. She is purported to be bitter, angry over the realization that she is not considered equal to Adam, and, soon to be vengeful. As each child is born, she loves them only as a mother can. There is a unique bond between child and mother for in them she sees herself, and in them is her deadly legacy to the world.

The angels promised Lilith if she would only return and repent all would be well. The decision was Lilith’s choice. How lucky for Lilith, she can return to the Garden and

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forever be subservient to Adam. However, the angels threaten that if she defies God and does not return to Adam, one hundred of her babies will die every day. Lilith refuses to be intimidated by the ultimatum of death to her offspring. Instead, she is infuriated. These are her children, made from her flesh and bone. Her searing anger seeps from within her unto the unsuspecting familial world. She vows on the death of her babies to seek justice. She proudly announces to the angels that she will take a human child in return just as often as one of her children died. However, unlike her male God, she is not totally heartless. She promises the angels, if she sees their names, she will desist and leave the child well. This becomes Lilith’s war of power against the fearful, male dominant figure, and, her justice as well.

Medical discoveries and amazing procedures are advancing at astonishing rates. The modern physician knows more about the human body than ancient theologians ever knew, and future physicians in later years will continue to learn more. In the meantime, society remains in medical purgatory, stalled between modern, scientific discoveries and cultural tradition. The use of amulets, especially in child-bearing, is one of those magic traditions sans scientific fact that has kept Lilith alive through the ages. Not to say that the art of medicine in ancient and medieval times was all voodoo, witchcraft, magic and old wives tales, there were some isolated procedures of elegance and advance knowledge.

Ancient Egyptians have been credited as the first society to use certain herbs and drugs as a form of medicine; and, they knew how to set and splint fractured bones. They were pioneers moving towards advanced medicine but, for example, there was no knowledge of anesthesia. To render a patient unconscious was to strike him on the head
with a mallet. In Mesopotamia, scholars performed a per functionary level of surgery. However, there were serious flaws. Suffice it to say, it was truly an eye for an eye medical practice.

These were the exceptions to the rule, not the norms. Society was composed of mostly uneducated people versed in the practices of destiny, sin and astrology for medical diagnosis and curative care. As society changed life and social practices, medical practices changed. Unfortunately, as with all other aspects of life, the medical practice first became influenced by the religious dogma of faith, hope and prayer. The imprint of the biblical sources can be recognized in many supernatural tales.

At the beginning of the single deity era, theologians and clerics considered disease and injury to be the result of supernatural intervention, and, proclaimed that cures were only possible through prayer. Physicians with no scientific explanation and little to no knowledge of the living human anatomy found it easier to simply accept and promote religious-based healing techniques. Whenever the church approved method of intense prayer was unsuccessful, a super unnatural force like Lilith was declared the culprit and drastic measures to expel the force were necessary.

Each supernatural force had an identified adversary and this adversary was channeled through chants, songs and amulets. The use of chants, songs and charms – taboo rites for non-supernatural entities, were allowed. In essence, society’s educated mass was

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9 Ibid.

unaware of the bodies’ miraculous functions. Thus, the knowledge of people within the eras or lack of knowledge there of, was the perfect catalyst for society to find a scapegoat for their errors and ignorance; perpetuating the Lilith myth.

There is an eerie similarity between Sudden Infant Death Syndrome (SIDS, crib death) and the demon Lilith. SIDS is not new to the 21st century. Rather records indicate that crib death occurred at least as frequently in the 18th and 19th centuries as today, and it is recorded as far back as the Old Testament of the Bible. The account in I Kings 3:19 of a newborn infant dying while sleeping could have been a crib death.\footnote{University of Southern California, “Baby Boys Are More Likely to Die Than Girls,” \textit{Science Daily}, www.sciencedaily.com/releases/2008/08/0808324173552.htm. (accessed March 19, 2010).}

Crib death, or SIDS, is the major cause of infant deaths. It is also a fact that male babies are more likely to die from crib death than female babies.\footnote{Ibid.} There have been generations of scholars looking for the scientific variable in this silent death, unfortunately the exact variable continues to elude any and all medical explanation. Medical reports state there is seldom signs of a struggle, and, neither suffocation nor choking is the cause of death.\footnote{Ibid.}

Thus, SIDS remains a mysterious illness. Today, what the medical society does know is that SIDS is the number one cause of death among infants between the ages of one week and one year.\footnote{Ibid.} It is, however, more likely to occur between the ages of two to four months; well within the range Lilith predicts her murderous acts. Not only is the
time frame perfect, but the death occurs almost always during sleep. Thus, easily allowing parents to imagined that Lilith is the culprit and should be held accountable. Yet, no matter what the coincidences are, it must be remembered Lilith is essentially a personification of fears invented by humanity.

Society used Lilith to mask inadequacies, misfortunes and stress. Surrounded by inexplicable dangers, opposed by both human and demonic enemies, society turned to both religion and superstition for an understanding of their life experiences. The fantasies helped the oppressed society to find an outlet for their fears just as much as their religious beliefs helped. By inventing Lilith, parents were able to identify the enemy. They knew what they had to do to guard against Lilith. Thus, proving to themselves and everyone else, neither they nor their physicians are ignorant and helpless. Instead, they are simply victims of neophyte man and woman’s sins; the sins of the alleged, first couple – Adam and Lilith. With this knowledge, they can fight a good battle. They can use prayer and amulets to battle the haunting, evil force.

As medicine morphed into the religious realm, demonologists, scholars, and the clergy constantly reiterated the myth that Lilith sought to destroy newborn infants. It is what they believed and practiced. “The Alphabet of Ben Sira” gave them the perfect prescription – amulets. People used charms and amulets to protect their babes from the power of Lilith, even though amulets were considered pagan objects.

Amulets became popular among primitive Jewish families, particularly those from Arab countries like Morocco, Tunisia and Iran. Many of the eighteenth and nineteenth

\[15\] Schwartz, “Lilith’s Cave,” 120-122.
century amulets originated in lands such as Palestine, Persia, Morocco, Afghanistan, and Kurdistan, revealing too that the legend of Lilith escaped the confines of Jewish mysticism and became a part of the larger culture. ¹⁶

The shapes of these amulets vary a great deal. Generally they are square, but occasionally they are oval. Sometimes, they are similar to mandalas. On other occasions, they are shaped like a Star of David, whose seven fields contain inscriptions, or like a hand which – like the Arab peoples’ Hand of Fatima – is supposed to afford protection. ¹⁷ There is nothing special about their appearance. They are not dipped in holy water, forged from pure gold or made by virgins whose lives are dedicated to God. In fact, for the most part, they are quite simplistic in form.

Most amulets do, however, contain four main elements: the magic name "Abrakala," text from the Bible, a prayer - which would be equivalent to a pagan incantation, and a threefold Amen and Selah. Many of the dispelling formulas also required the names of Senoy, Sansenoy, and Semangelof in the four corners of the birth chamber. ¹⁸ Lilith’s name also is included on the amulets based on the belief that "The deterrent element which frightens the evil spirit away is the mysterious names of the evil spirit which stand revealed." ¹⁹ One amulet, for instance, reads:

These are my names, Satrina, Lilith, Abito, Amizo, Izorpo, Kokos, Odam, Ita, Podo, Eilo, Patrota, Abeko, Kea, Kali, Batna, Talto, and Partash. Whoever knows

¹⁶ Patai, The Hebrew Goddess, 226.
¹⁷ Hurwitz, Lilith the First Eze, 150.
¹⁹ Ibid., 6.
these my names and writes them down causes me to run away from the new-born child.\textsuperscript{20}

According to the late Rabbi Isidor Scheftelowitz, it is also customary for Slavonic Jews to “...make circles of coal or sodium bicarbonate on the walls of the room to protect a woman who has just given birth from evil spirits. Outside of these circles, the father is to write the words: “Adam, Eve, out with Lilith.” On the doors of the room, the father must also write the angels’ names: Senoy, Sansenoy, and Semangelof.

Amongst medieval Jews, after the birth of a boy, the father would take great care during the first eight days to close all the doors and windows every evening. He would also convene a prayer group in the new mother’s room, spending hours reading religious text in the presence of close relatives. After the readings, he would draw a circle with the point of his sword around the bed in which the mother and child lay.\textsuperscript{21} German and Eastern European Jewish people did the same except they used vitriol or coal to draw a circle on the wall.\textsuperscript{22}

A Persian amulet dated in the 18\textsuperscript{th} century reads: “Protect this newborn child from all harm.” On its side are the names of Adam, Eve, and the patriarchs and matriarchs. On top was the passage from Numbers 6:22-27 and on its bottom from Psalms 121.\textsuperscript{23}

\textsuperscript{20} Patai, \textit{The Hebrew Goddess}, 208.

\textsuperscript{21} Hurwitz, \textit{Lilith the First Eve}, 151.

\textsuperscript{22} Ibid., 152.

\textsuperscript{23} Ibid., 12.
The most famous amulet is the Aramaic Magic Bowl from Nippur. It reads:

Once, as the prophet Elijah was walking along, he met Lilith and her host. He said to her: “O evil Lilith, whither do you go with your unclean host? And she replied: “My Lord Elijah, I am about to go to the woman who has borne a child to bring her the sleep of death, to take the child born to her away from her, to drink its blood, to suck the marrow from its bones, to gobble up its flesh. Elijah answered “I place you under the great am, so that you may be turned into speechless stone through the will of God. And Lilith said: “My Lord, for God’s sake, lift this spell so that I may fly away. I swear in the name of God that I will avoid the paths that lead to a woman with a newborn child. Whenever I hear or see my name, I will disappear at once. I will tell you my secret names. Whenever you pronounce these neither I nor my host will have the power, to enter the house of a woman in childbirth and to torment her. I swear to you to reveal my names so that you may write them down and hang them in the room in which a newborn child lies... Whosoever knows these names, and writes them down, ensures that I will flee from the newborn child. Therefore, hang this amulet up in the room of a woman in childbirth.”

The Lilith myth lives today as evidenced by the great number of amulets preserved since the tenth century and new ones are still being manufactured today. Truly, the use of these amulets varies traditionally, culturally and religiously. But, the use of amulets and chants is nothing but superstition, pure superstition. They represent society’s double-minded, cautious belief about Lilith.

As stated previously, prayers were also used to deter Lilith’s dastardly plans. The Book of Raziel – also known as “The Book of First Man,” is a medieval, Kabbalistic book of magic, written primarily in Hebrew and Aramaic containing recipes for talisman and

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24 Hurwitz, Lilith the First Eve, 130.
25 Ibid., 149.
26 Ibid., 152.
amulets. Legend states the book was given to Adam three days after the Eden expulsion by the Angel Raziel. In the Book of Raziel, there is an invocation against Lilith:

I conjure you, first Eve, in the name of Him who created you and in the name of the three angels whom the Lord sent to you and who found you on the islands in the sea. You had sworn to them that, whenever you found their names, neither you nor your host would do any evil, neither you yourself, nor your hosts, nor your servants, to either this woman or her child that she has born, neither by day nor during the night, neither the time of feeding nor at the time of drinking, neither to their head nor to their heart, neither to their 208 limbs nor to their 365 blood vessels. I conjure you, your hosts and your servants by the power of these names and these seals.

Scholars do not know the date or author of the text, however, most belief the text was not written prior to the 13th century. However, based on the tone of the text, it is assumed that the unknown author used and made use of text from “The Alphabet of Ben Sira.”

Finally, society knows lullabies as soothing songs, usually sung to children before they go to sleep with the intention of speeding that process. Parents sing these songs with all the love and care they can express in words. When they think of lullabies, they picture sweetness and good wishes. Review Johannes Brahms’ lullaby as noted below:

Lullaby, and good night...May your slumber be blessed! ...Shining angels beside ...My darling abide....Mother's right here beside you. I'll protect you from harm, You will wake in my arms. Guardian angels are near, So sleep on, with no fear...

The word "lullaby" is thought to be derived from an incantation designed to chase away Lilith. The original term may be “Lilith-bye” or “Lilith-Abi” - Hebrew for Lilith, begone. To guard against Lilith, it was customary to hang four amulets on nursery walls with the inscription “Lilith-Abi!” Amazingly a simple song passed down from

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27 Ibid., 127.
28 Ibid., 128.
generation to generation, culture to culture, economical level to economical level, may have origins attached to repelling demons. Ironically, when we sing the lullaby, we unwittingly practice a rite to rid Lilith.

The vampire aspect of Lilith is in the guise of a newborn child murdered by drinking its blood. Thievery of life’s warm, pulsating essence to sustain the unnaturally, living dead is routed in antiquity. Society is composed of modern, intelligent people. People who are sure armies of the undead are not roaming the earth. Today’s society has expelled the Lilith vampire folklore to the realms of misunderstood diseases and hysteria, to books and movies. Society is certain that vampires are a figment of the imagination. On the other hand, most of humanity is never forced to think otherwise. For a number of people, the concept of Lilith as a vampire is as real as Lilith is real.

William Wordsworth wrote:

A simple child
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?\(^{30}\)

In darkness Lilith is beauty; in fear she is beauty also, just like there is beauty in these words. The heart wrenching pain in the above written expression can only be a minuscule representation of what a parent who has lost a child can possibly endure. Wordsworth is asking the question each parent wants answered. When humanity has not an answer, they seek to ease the hurt by blaming Lilith. That is Lilith’s dark beauty.

Humanity blames Lilith for society’s ills, the unnecessary evil of life. But, maybe blaming Lilith for a child’s inexplicable death is an act of kindness and mercy. The Lilith midrash will not heal the wound in a parent’s heart, but she can give a parent closure. Lilith as the baby killer allows parents to begin their long journey of healing.

_Lilith’s Cave_

The following text is an excerpt from _Lilith’s Cave:_

There was a house in Tunis that was said to be haunted by demons. Once it had belonged to a wealthy family but demons had invaded the house to hold a wedding and when the wealthy owner had resisted, neither he nor his wife had ever been seen again. After that the house was boarded up, and no one entered it.

At last the house was sold for next to nothing to a man who planned to tear it down and build another in its place. But before he did, his wife convinced him that they should examine it and take for their own any valuables that might remain there. Though reluctant because of rumors of demons, he finally agreed that they would go there together and search for anything of value. When the old people heard of their plans, they warned them not to go, but the refused to heed them.

When they succeeded in opening the front door, the couple found that the expensive furnishing inside had molded; nothing of value had survived. But before they let, the wife insisted on opening the door to the cellar as well, and at last the husband kicked door in, despite the fact that the demons were rumored to have made their home there. Much to their surprise they found the cellar furnishing in perfect condition; none seemed to have aged at all. They were worthy of a place in a palace, and especially valuable was a mirror with an ornate gold frame, which in itself was worth far more than they had paid for the house.

The wife brought the mirror and all of the fine furnishings in the cellar to her own home and proudly displayed it. She hung the mirror in the room of their daughter, who was a dark-haired coquette. The girl glanced at herself in the mirror all the time, and in this way she was drawn into Lilith's web... For that mirror had hung in the den of demons, and a daughter of Lilith had made her home there. And when the mirror was taken from the haunted house, the demoness came with it. For every mirror is a gateway to the Other World and leads directly to Lilith's cave. That is the cave Lilith went to when she abandoned Adam and the Garden of Eden for all time, the cave where she sported with her demon lovers. From these unions multitudes of demons were born, who flocked from that
cave and infiltrated the world. And when they want to return, they simply enter the nearest mirror. That is why it is said that Lilith makes her home in every mirror... the girl avoided her household duties.... Instead she spent her time before the mirror, admiring herself....

'Now the daughter of Lilith who made her home in that mirror watched every movement of the girl who posed before it. She bided her time and one day she slipped out of the mirror and took possession of the girl, entering through her eyes. In this way she took control of her, stirring her desire at will.... So it happened that this young girl, driven by the evil wishes of Lilith's daughter, ran around with young men who lived in the same neighborhood.\(^{31}\)
CHAPTER 3
HUMAN SEXUALITY: IT’S MY RESPONSIBILITY

Her hair is well cared-for, red roses; Her face is pale, and blushes. Six earrings has she on her ears, fine cloths of Egypt cover her thighs. All the earth’s hosts are before her mouth, ready and expectant. Her tongue is a sharp sword, her words soft like oil, her lips are beautiful, red as the rose, sweeter than any sweetness. She wears clothes of royal purple, adorned with forty less one pieces of jewelry. The fool is engaged by her and drinks from her cup of wine, commits adultery with her, and is led astray.¹

--Zohar, II

Lilith is danger hidden behind every corner, in every reflection searching for the next victim; waging battle between desire and morality. Lilith hears one’s thoughts, she sees that momentary look of lust, the lingering touch. She knows the greatest strength and greatest weakness are simply the positive and negative manifestation of the same trait. Thus Lilith watches humanity’s confidence, the easy interaction between sexes and the innocent flirtation. She waits, but while she waits with precision Lilith maps the plan of attack. Man, who could neither fully comply with the socially imposed ordinance nor control human nature, falters. At one’s weakest, moral moment, she descends upon one’s person, cloaking the body with the sheen of her presence. Lilith seeps into the pores, bores through the eyes and floats into the nasal passage on the inhaled oxygen.

As the attack begins, as Lilith assumes the total persona, the victim’s thought pattern is devoid of reasoning, hindering resistance. One’s sexual thought, the fantasy

¹ Daniel Chanan Matt, Zohar, the Book of Enlightenment (New York: Paulist Press, 1983), page 77.
becomes a plan. The look of lust becomes the vision of sin. Thought and vision comingle, forging the plan until the extra touch, that light flirtation becomes action.

Upon completion of the act, Lilith flees the scene of the crime. Satiated sexually, still glowing from the radiance of accomplishment, she is content until she reaches her next quarry. The victim - a rational person is left with the weight of his transgression – guilt, shame and sorrow. The victim knows Lilith has attacked his life for his actions are not of those in his character. Now he has a difficult decision to make. There are two options, publicly proclaim Lilith’s dastardly victory as she wishes or assume the new persona becoming a slave to Lilith and her offspring.

Lilith is hot-blooded lust, sin’s friend. Man’s most feared, natural body function is sex because man cannot completely control his sexual urges. Despite a civilized lifestyle, puritanical thoughts and even the religious text of abstinence, humanity’s sexual urges remain bestially unconquerable. Man suffers from the emotional fear of sex; the fear of emotional pain, physical abandonment, and the lost of superior status.

Lilith is the ignorance in sex because man cannot dictate a sexual standard that each and every individual will adhere to without adversity or derision. She is prejudicial sex because if one’s sexual orientation, acts, freedom and openness is different than what humanity deems as acceptable, humanity demonizes the act and the person. Therefore, when humanity – man and woman, realizes they are not like everyone else, or when society sins against their morality law, they need a scapegoat to justify their redemption. Thus, once again, the imaginary Lilith becomes the culprit for humanity’s perceived sin.
Like Lilith there is beauty, secret pain and unpredictable consequences in sex. Lilith can provoke the most beautiful truth or the harshest lies; the choice is individual. Sex is meant to be the ultimate expression of intimacy, love, passion and unity between two emotionally mature adults. It is the joining of two people as one; the unselfish sharing of one self. In sex, people are vulnerable in every known aspect to man - emotionally, physically, and mentally. Sex is the God-given pleasure for the purpose of procreation and expression.

As a manipulative tool to control people, sex tales can be hilarious. “Masturbation will cause blindness.” “A lack of sex will cause acne.” “Sex with an old person will give a young person worms.” “Having sex standing up is a contraceptive.” As ridiculous as the idioms may sound, people somewhere at sometime believed them and adjusted their lives accordingly.

Sex is a great expression, a manipulative tool and a dangerous weapon. Sex is Lilith’s weapon. She takes pride in defeating powerful men, destroying God-fearing homes, and, promoting prostitution and promiscuity. She steals humanity’s life forces with disease. She enjoys using her sex to bring death - physically, mentally, financially and socially. If one doubts her power, she has references - Italian Prime Minister Silvio Berlusconi, President Bill Clinton and Monica Lewinsky, Samson and Delilah, John Edwards and Tiger Woods. Moreover, if one searches their own family tree diligently, he will also find a Lilith sin follower, maybe even a household follower.

Lilith is the woman who walks the streets, exuding sex for sale; exposing her voluptuous body laced with sweet, seductive scents while her wild hair invitingly
commands attention. She is the mother who turns to prostitution; the daughter on Girls Gone Wild videos and the gigolo of yesteryear. She is bold in her attentions; extending the invitation with body language, seductive eyes and sensual lips. Man sees in her everything he does not want in a woman of his household, yet desires to know her forbidden nectar. Like the Tree of Good and Evil, she is there for his visual joy but to taste the fruit brings death.

Lilith gives one choices without the responsibilities. Lilith allows a person to have multiple partners, some same sex, without emotional attachment, sometimes without a proper introduction. She allows a person to explore his sexual fantasies. Then she betrays that same person and exposes those sexual intimacies. To the alpha males of the world, she is a challenge because she too is a powerful source recognized and created by man. The alpha male’s masculinity lets the male truly believe he can control her, possess her. He who is a dominator, self-proclaimed superior being believes he is invincible in erotica. He fears the task but welcomes the challenge, only to fail miserably. His narcissism, egotism, sexism and selfishness make him a vulnerable risk taker, easy prey for Lilith to defeat.

She is Lilith the majestic aura of irresistible sex laced with fear, ignorance and prejudice. Man tries to warn society about her allure, but society too falls into her trap each and every time. She haunts their puritan morality with sexual truth. She laughs at her victims’ sexual denial. She fortifies her strength on their unflagging confidence. Lilith exaggerates her power by conquering and destroying humanity’s sexual willpower. She makes humanity choose between right and wrong, truth and lies. She exists to bring humanity’s truth into the light of the world. Today, the female sex wants the same sexual
autonomy as man. Lilith is one’s sexuality. Lilith is humanity; their fears, their ignorance and their prejudice.

Lilith will not waste her time and energy preying upon a whore, prostitute or adulterer; they are already followers of her clan. However, a virgin is a glorious prize. A virgin can be molded into exactly what Lilith wishes, whereas the others already have distinct preferences. Lilith can make a virgin – heterosexual or homosexual, whore or a prostitute, a dominatrix, anything she chooses.

Lilith loves celibacy. It is easy to tempt a person who already has knowledge of and active in sexual pleasure. However, the greatest challenge for her is in breaching the will power and commitment of the publically acclaimed disciples of God – priests, rabbis, nuns, clergymen in general. Everyday these leaders of society preach to their congregations the wages of sin, including sexual sin as interpreted by their gospel. Yet, Lilith conquers their constitution more often than society thinks. Sex scandals within the church are not new to this decade. Society is just more aware of the transgressions thanks to instantaneous communication. Lilith loves the exposure; it proves her point, man in all of his assumed righteousness is not worthy to dominant Lilith or any other woman with sexual restraints.

Lilith represents free sexuality, which prudent, archaic society was taught is responsible for the fall of mankind and which should never again be allowed to raise its head. The Age of Aquarius began circa 1960. It was an era of free love and sex for all. It was a Lilith decade of orgies, swingers and sex for sex’s sake. It is this same society that used Lilith to provide a way of accounting for an otherwise inexplicable phenomenon
among men. Today, 85% of all men experience wet dreams\(^2\). At some time in their lives, mostly during their teens and twenties and as often as once a month, a male will experience wet dreams.

Lilith laughed at the theologians and religious disciples’ stress, fear and ignorance over their all too natural wet dreams. Every time a man experiences a nightly erection, legend says Lilith is stimulating the male member. In reality, erections in males prior to birth, during childhood, adolescence and adulthood are a natural occurrence. In adolescents, an erection may occur spontaneously without any obvious reason. According to the *Real Sex Education Facts* web article on male sexual health, virtually all males have experienced wet dreams or nocturnal emission. However, man was ignorant to all the facts of their anatomy and bodily functions.

These dreams were so misunderstood, that in the Middle Ages, celibate monks would try to guard against the nocturnal visits by sleeping with their hands crossed over their genitals while holding a crucifix\(^3\). They feared Lilith would use the emissions to father her demon children. Thus, monks tried to evade her but when the genital crossing and crucifix grasping did not help, the alternative method was to recite certain chants and spells with the power of preventing the conception of demonic offspring using their sperm. Man took this natural, medically unexplained condition and encompassed it in the safety of old wives tales and superstition. Man uses Lilith to hide his medical ignorance.


\(^{3}\) Koltuv, *The Book of Lilith*, 42.
Lilith is brilliantly cunning and has been since her creation. She uses medical ignorance to taunt her victims.

Lilith’s official status as a figure of evil and destruction, the lingering fascination with her across cultures seems rooted in more than just fear and repulsion. Sexuality is a vague anonymity. Sexual understanding is often complicated and distorted by society’s pious laws and moral expectation. Unreasonable and extreme rules are incorporated into religious belief and all are expected to publicly conform to what is acceptable by the ruling class.

Various religions have various rules about the interaction of male and female as a means to control sex. The Bible in Galatians 5:19-21 says “The acts of the sinful nature are obvious sexual immorality….“⁴ Orthodox Judaism stipulates a man and a woman may not touch unless they are close relatives or married to each other. Elijah Mohammad told his followers unmarried men and women should never be alone together after dark. But, where there is a will, there is a way. When the sin becomes public information, deny all knowledge and blame a third party. Lilith becomes society’s excuse for sexual sin as defined by society. But, in reality she allows a person to be his true self.

In “Lilith’s Cave” – a Jewish folklore originating from the Tunisia region⁵, “The Alphabet of Ben Sira” and most other religious literature, there seems to be a disproportionate number of women as the perpetrators of unacceptable sexual behavior while men are simply the victims. Vanity, narcissism, conceit, arrogance, egotism,

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⁴ Galatians 5:19-21.

⁵ Schwartz, “Lilith's Cave,” 122.
bighheadedness, all mean the same; you have excessive pride, you think too much of
yourself, you love yourself more than any person, place or thing in this world and of this
world. Society associates vanity to a mirror, a means to see one self. The mirror – the tool
a narcissist cherishes, is the access to evil. A mirror, according to “Lilith’s Cave,” is the
gateway to Lilith but what a person really sees is self reflection.

In reality, a mirror reflects your image and maybe your soul. When a person looks
into a mirror, first and foremost, that person sees the visual reflection that society sees.
But, when a person looks deep into his own eyes, he becomes a witness to his fears, stress,
joy, love, hate – whatever is in his heart and on his mind at the time. Hidden behind the
visual façade is the truth. A mirror is the gateway to “Lilith’s Cave,” the deepest, darkest
recesses of individual personality in the blackest recesses of Earth.

Reportedly, the cave has been her home since she left Eden. There amongst her
kind she resides refreshed and radiant by the pure blood of babes, draped in their innocent
souls. With her are all of her children – disease and plagues of society including but not
limited to her daughters – Syphilis, Gonorrhea, Bubonic and her sons – HIV, Incest and
Rape. She is not in the den often because people across the world summon the demon
nonstop. When a person uses the Lilith midrash to excuse their sexual behavior, they are
Lilith. Therefore, Lilith exists; not as a separate entity but as the manifestation of fears.

According to “Lilith’s Cave,” a family obtains an antique mirror from a haunted
house. The daughter, a young woman obsessed with her exceptional beauty and now that
of the mirror, constantly stares at the mirror and into the mirror. When the mother confronts
her daughter about the obsessive behavior, the mother mysteriously chokes on a feather and
dies. Distraught and looking for comfort, the daughter begins to spend more hours alone looking into the mirror at her beauty. As she stares, the reflection begins to change, slightly at first and then completely. The magical mirror reveals its true self as the gateway to Lilith’s den. Unbeknownst to the daughter, Lilith enters her person and takes control of her mind, body and soul.

The daughter, supposedly because of Lilith, acts upon newly discovered sexual desires. She loses her virginity sans marriage. She copulates with far too many men for any era seeking pleasure to fill a void of confusion. She moves into a house of ill-repute, selling her body for cash. Of course her good girl reputation, a characteristic very important to society of the era, no longer exists. Her chance of a suitable marriage is dashed making the young woman a disgrace to her family name and an outcast.

Lilith is best known for conjuring up society’s negative traits and trouble. Lilith is both the daughter’s excuse to act upon her desires and the father’s excuse for not being able to control and contain the same daughter. The father figure does not bring physical death to his daughter, but he does bring death to the lifestyle the daughter knows. The father, concerned only with society’s opinion, disowns his child. To save face, he wishes his daughter into a bat; leaving her to live amongst disease and darkness, a symbolic death.

In the “Lilith Cave” excerpt, the leap from vanity to promiscuity is short. Man, in attempting to discreetly use the tale to warn women about the sin of sexual pleasure independent of the procreation goal, could not mask the contempt for the sexual woman.
The daughter is already labeled a flirt at the beginning of the story; a coquette – a woman who makes teasing sexual or romantic overtures.6

It may be correctly assumed her church of the era preached the abstinence rule, her parents taught it and society expected it. Instead of demeaning, disowning and cursing his daughter, the father should have embraced her, counseled her. The church, so prominent in the era’s home life, should have helped the family with the issues at hand, human sexuality. In turn defeating the effects of Lilith and re-establishing sexual control. Yet the father and the church were too concerned about their personal views and societal chastisement to rescue the daughter. All they could think about was nice girls, raised properly should view sex as a marital obligation. Judith Plaskow eloquently states “It is the responsibility of the … community to raise and discuss issues of sexuality and to help give parents the tools to discuss sexual issues with their children.”7 By doing this, society can eliminate sexual fears, accept their sexual preferences and stop using Lilith as an excuse.

For ages, many women coerced by men, chose to deny their sexual urges, awareness and pretended that they didn’t exist. While others who chose to embrace their feelings, were negatively labeled and often punished. In order not to be labeled and become a dredge of society, a female would avoid promiscuity, thus giving the man in her life – father, brother, beau, control over her. Society recognizes that everyone is different in appearance, attitude and mindset, yet, society is not fully accepting of sexual

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6 Plaskow, The Coming of Lilith, 176.

7 Ibid., 177.
variances and lifestyles. Society continues to hold their most intimate, sexual feelings deep down inside the protective layers of their hearts and minds.

Lilith is a tribute to the non-domesticated woman. She is a woman who is not tied to the confining, stereotypical thoughts of the patriarchal family, whose sexuality is not controlled. Lilith is the free spirit of "... all sexual copulation, regardless of its social purpose or value." Society needs an excuse for not only vanity but for the unexplained character trait of promiscuity. Society believes promiscuity is the feminine mystique gone awry. It is definitely a trait society does not condone.

As the "Hand of Inanna," Lilith would gather men from the streets and lead them to the temples for sex. By today's social behavior standards, Lilith would be labeled a pimp or a madam - terrible, degenerative names. But, that negative implication would be incorrect. These women were temple functionaries, maybe even priestess, who regularly sold sex as a donation to their temples. This was a ritual, sex transaction, thus the women participating were not prostitutes but holy woman giving reverence to their deity. They were honored women who enjoyed a high social status for ensuring the fertility of the land by giving themselves to the worshippers. Lilith facilitated, procured and arranged the ritual sex acts between the willing female and the willing male. Driven by society's fear and the belief that sex for pleasure was a sin, the label of prostitute became notoriously tainted, associated with an unworthy act.

Lilith's perceived sexual indiscretions heightened the negative, deceptive connotation. Yet, there is no evidence that the men were deceived or manipulated during

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8 Ibid., 177.
the transaction. They knew Lilith. Each person took responsibility for the consequences of sexual activity. But as Christianity and monotheism rose, and, man began to question a woman’s right to sexual freedom, a misconception was born. Inanna worship was outlawed. Inanna and all those associated with her, including Lilith were demonized.

Lilith - the sexual creature that did not submit to Adam, made it easy for man to use her to mask his own moral and sexual indiscretions. The power of nonconformity brought into being the essence of fear and submissiveness. Lilith is the keeper of sexual knowledge; she knows the truth about humanity’s deepest sexual nature.

Sexuality is a gift bestowed upon mankind for the procreation of like kind and as the intimate expression of love. Society’s bodies are temples of our God, regardless of which god worshiped. How sad is humanity that they willing devalue their selves and then look for outer body influences to justify their actions. In the past, Lilith has been blamed for sexual exploits; society cheated their selves and others of integrity and honor. They have shirked their responsibility because they feared. They hid their deeds or misdeeds behind unconscionable explanations because the truth would have caused them to suffer society’s contempt or even worse, would have exposed their true nature. Society hid behind Lilith. Lilith was an excuse for society’s fear, ignorance and prejudice.

Those in power use fear as the instrument of their power. When one is afraid, one obeys. When one is afraid, he will do anything to feel safe at first. Eventually, he who is afraid becomes angry and rebellious. At times, the anger and rebellion can have positive

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9 Ibid., 177.
results. For example, man used Lilith’s mirror story to manipulate women; in turn, woman uses Lilith’s mirror story to break the bondage of sex equals shame.

This is not to say that all men want to control women, but, women must actively be aware of and equally involved in their relationships. Lilith is a powerful teacher with many valuable lessons. Be honest with self, responsible to all involved. Know that the acts one commits are for the right reasons as defined by self and beneficial to self. Do not be ashamed. Just be an individual. Know that human sexuality is part of the richness and diversity of life. Envision a society in which sexual behavior, whether heterosexual, bisexual, homosexual, or celibate, is all considered healthy; and in which sexual ambiguity, including hermaphroditism, androgyny, and transgenderedness, is affirmed and neither feared nor despised.\textsuperscript{10} Then when someone questions your decisions, specifically a man, hold true to your convictions.

\textsuperscript{10} Ibid., 176.
CHAPTER 4

DOMESTICATION OF WOMEN: BECAUSE THE TEXT SAID SO

And he shall rule over you.\(^1\)

--Genesis 3:16

Wives, submit yourselves to your husbands as you do to the Lord. ... Husbands, love your wives, ... make her holy, cleansing her by the washing with water through the word.\(^2\)

--Ephesians 5:22-26

But I want you to understand that the head of every man is Christ, the head of a woman is her husband.\(^3\)

--Corinthians 11:3

Lilith, born from God’s thought like Adam. God molded her with his hands and blew breathe into her lifeless body. Lilith, a woman created to co-share the wonders of the world with man; a woman, not a demi-man. An entity made in God’s image: intelligent, aggressive and boundless to make choices. Free to have fallacies and vices, just like Adam. Lilith is the pseudonym for fear.

Paradise lost? The Garden of Eden was heaven on Earth. Neither Adam nor Lilith will ever forget the sugary, white beaches with the new marine life; the rugged mountains of green velvet sheets sparsely dotted with blue–green, roaring waterfalls and the meadows of a sweet, aromatic scent like none other since the expulsion. Nor forget man and animal living in perfect harmony. The Garden was the ultimate home, diversely full of vibrant life with rich, brown soil containing the precious nutrients necessary to

\(^1\) Genesis 3:16.

\(^2\) Ephesians 5:22-26.

\(^3\) 1 Corinthians 11:3.
nourish both the Tree of Good and Evil and the Tree of Life; a safe haven for God’s favorites. Yes Eden, where everything was provided and each innocent whim granted. Like God - the image maker, Lilith too became bored and unchallenged with the monotony. Lilith wished to experience new emotions and acts. She wanted to live not just be alive.

It is easy to imagine that she must have felt like a caged pet, trained to obey every command, never to step out of the box or the boundaries of God defined acceptance. At first, she understood good and bad in a very primitive way. As she grew, she matured, as Lilith began to know her true self, she realized through intellectual deducing, good is what the one with the most power says is good. In turn, Lilith also learned that to protect herself, she must only do what was defined as right.\(^4\) She lived to please God and Adam. For the Creator - the one with the power told Adam and Lilith their purpose was to act in ways that would make Him happy and accepting of them. Therefore, she conformed to the predefined idea of virtue.

The desire for more taunted Lilith into thinking with an independent mind. She realized she too was created, along with Adam, to manifest the glory of God, to adopt and imitate the essence of freedom and free will. To deny herself her God-given rights was an affront to her existence. Thus, Lilith no longer feared her growth, her unique knowledge and she was able to liberate her thoughts. She boldly exercised her voice.\(^5\) Again, Lilith made in God’s image; a God who needed the ultimate challenge and created man. The Creator God, the entity of infinite knowledge, the deity that should have predicted the same


\(^5\) Ibid., 123.
creative streak from her, a copy of his presence. Yet, when she acted upon her imagination and exercised her choice, like the fallen angels – Enepsigos, Naamah, Obyzoath, Pharzuph, she was chastised, demonized by God, man and ultimately society.

As opposed to common belief, Adam and Lilith were not arguing about either superiority or equality. Nor was it a struggle over marital dominance. It was just neither Adam nor Lilith would compromise, acquiescent to their equality. The argument occurred because Adam chose to not explore his imagination, because Adam feared, and, because God created him first, he proclaimed himself superior. With that proclamation, Adam’s dominant attitude damned equality between the sexes.

Moving forward in time, he blamed her – Lilith, a woman for his misfortunes. She is the alleged culprit who destroyed Adam’s happy home and more importantly, man’s perfect relationship with God. Maybe, just maybe she is the one who stole Adam’s immortality. Both Adam and God devalued her existence, her importance to the sustaining of life, and in turn, devalued womanhood resulting in the social standing of helpmate. Lilith believed she had no other choice but to stand by her convictions and persevere.

Centuries since, Lilith has still remained the cause of social demise; accused of stealing innocent souls, the percipient of sexual deviation, the example of bad womanhood. Society has used her to change and control what the male dominant society does not want in a woman, and, what society does not understand. Society fears her because she is different. She is the unknown. Lilith is the one who disobeyed God’s laws as interpreted by man. She chose autonomy and separation over wifely dependence, a self-exile life of loneliness and alienation. She consigned herself to the shadows of darkness. Society
cannot comprehend her, and thus, must discredit her through tales of shame, dishonor, disgrace and scandal. Society’s fear of her legendary exploits has become maladaptive. Adam first feared, and that fear has been passed on from generation to generation, male to female, Christian to non-Christian. That fear was aptly identified as Lilith.

“Domination … is a twisting of the bonds of love.”6 This statement speaks volumes. There is a natural, God given connection of primitive love between Adam and Lilith, man and woman. There is a romantic and sexual attraction - mixed emotional ties between the sexes. A woman and a man react differently to these emotions. Woman’s sensitivity towards others, her nature to attend to the needs of others was distorted and used to manipulate her person. Simone de Beauvoir shares her insight on women of Western tradition:

Woman functions as man’s primary other, his opposite – playing nature to his reason, immanence to his transcendence, primordial oneness to his individuated separateness, and object to his subject.7

Whereas man unconsciously vies with woman for the position of master rather than slave like inequality even though there is no need to be competitive. Through the twisting of bonds, woman’s voice was extinguished; her silent opinion and judgment became identical to the opinion and judgment of man.

Fear is an instinctual emotion born within each and every human being beginning with the inception of life. It is a biological feature necessary for survival; it triggers the protective mechanisms identifying danger, to help life maintain life. Fear is a powerful

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7 Ibid., 116
weapon and an equally powerful tool. Fear will make a person see imaginary shadows during the night, and, will convince that person he can disappear during stressful times. Fear will create soul-stealing demons and allow a person to blame those supernatural imps for sexual urges. Fear will have a person bargaining with their higher being or that being's adversary for favor. Lilith represents society's fears, and, society's negative connotation of Lilith, the attacks against her, is the way in which society fights those fears. Adam feared. Man fears. Woman fears.

In order for man to perpetuate a patriarchal caste system, both men and women must behave in specific predetermined gender ways inbred into boys and girls from birth. Up until the last few decades, little girls were taught that the perfect life was to grow up into a beautiful, voluptuous woman, meet that one special, handsome and intelligent man or the one chosen by the father, have the wedding of her dreams and to live happily ever after in domestic servitude.

Society perpetuated the dream by manufacturing girl specific toys – crying, wetting baby dolls, kitchen sets, play vacuums, dishes, teas sets and doll houses. Schools required young ladies to take girl only classes consisting of home economics including but not limited to sewing, knitting and cooking. Society in grated into the girl child that a woman is to wrap her identity in the good girl myth so as to attract the one, suitable man by “....whose name she will be known, by whose status she will be defined, the man who will rescue her from emptiness and loneliness by filling, the inner space.”

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8 Gilligan, *In a Different Voice*, 12.
The 1950’s – 1960’s career girl held jobs in the range of secretary, teacher, nurse and beautician; acceptable lady-like jobs until she entered into holy wedlock. Television programming consisted of the always perfect, stay-at-home mom with the conservative pumps and pearl necklace – Beaver’s mom, June Cleaver. For the woman who wanted a little spice in her life, the mid-day soap opera was created, *The Secret Storm, The Guiding Light* and *As the World Turns*. Just in the last few years have women gained the confidence to slowly walk away from their stoves and share the nursery chores, to demand admission into man’s social, educational and career monopoly.

On the opposite spectrum, society allowed man to portray his self as and to indoctrinate the boy child, to be a master in economic, cultural, political and intellectual life, while woman meekly played a subordinate and even submissive roll - the woman behind the man living vicariously through the men in her life.\(^9\) Unfortunately, woman accepted the male – female segregation of personality stipulation wholeheartedly. Woman, “You do the washing, the cleaning, the cooking, and don’t forget birthing the babies” was an acceptable and honorable attitude for the “good woman.” This domination was upheld and perpetuated by the system of private property – paying marriage dowries, the state – woman suffrage, the church – God created man first and the form of family including a dutiful housewife that served man’s interests.

Man used Lilith to rob woman of her right to participate in the intellectual functions of society and to place them in a function of breeder. Yes, as Carol Gilligan states “… woman’s place in man’s life cycle has been that of nurturer, caretakers, and

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\(^9\) Ibid., 168.
helpmate, the weaver of those networks or relationships on which she in turn relies."\textsuperscript{10} It is all too true, unlike Lilith, woman was identified by her status as a second-class citizen; a sanctified mother blessed with special, maternal instincts, beyond the comprehension of man. Woman was told to be happy with her lot in life, and for the most part, she was content.

There cannot be a serious discussion about Lilith without a discussion about religion. Lilith is the sin and sinner against society and God. Theologians identified specific Lilith crimes and then used religious text as law against her. Man promoted male authority as religious law, rather than simply the lifestyle of the era in which the text was written. Man used biblical and other ancient religious text to repress women for centuries. Though modern women in world dominating countries are dispelling the errors, there are still women in third world countries under religious and male dominance.

People must believe in a superior being. They must also belief in an evil being. They are a part of humanity’s heritage. People have an unbelievable need to believe religious text without question. It is not one’s unquestionable faith or the reading and believing of the text that maybe incorrect; there can however be a problem with one’s interpretation of the text. A person can read the text today while going through a stressful situation and interpret a specific and unique message. That same person on another day can read that same text and interpret yet another specific and unique message relating to the situation of that day. That is the beauty of religious text. Do not judge today by the

\textsuperscript{10} Ibid., 17.
standards of yesterday. That is the problem with the Lilith myth and the domination of women.

The biblical recanting of Adam and Eve is one of the most well-known, powerful religious stories. The text has defined the socially accepted relationships between man and woman, probably from its first reading. It has been interpreted for thousands of years to denote the God given inferiority of woman.\(^{11}\) It tells the Christian and non-Christian that as woman’s punishment for the fall, she must suffer eternal subjugation to her husband, her sexuality is strictly for purposes of procreation solely with her husband, and the pain of child bearing is woman’s eternal damnation.\(^{12}\)

In today’s reality, Adam was fearful in the Garden. One can deduce he blamed woman for his actions because he feared punishment for eating the fruit from the forbidden tree. Adam also feared Lilith because he could not control her. Therefore, Adam enlisted God – who was definitely a male God of the era and three, presumably male angels to bring her home so they could live life as he wanted. Adam also feared going into mainstream society; feared the unknown of the vast, unfriendly world. Whereas man has not yielded to a different interpretation, he still clings to the exact same interpretation since antiquity; the “woman misbehaved and now I am damned” interpretation.

For centuries women have been kept in their place by men using passages from the religious text of their preferred following. “Woman is the glory of a man. For the first

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\(^{12}\) Ibid.
man didn’t come from woman, but the first woman came from man. And man was not made for woman’s benefit, but woman was made for man’s. “Your desire will be for your husband and he will rule over you.” Wives, submit to your husbands.” These are all examples of text man used to manipulate woman. Male theologians and the average man have misinterpreted said text with results to their benefit.

Theologians defined a holy family as a God-fearing group of relatives in which each member understands and fulfills his God-given role. They said the family is not an institution designed by man, but by God. A family is an institution, a commingling of blood and thought, in which man has been given the responsibility of stewardship. Only an individual can determine which statement is true or false for that individual. However, one specific text, Ephesians 5:22-26, is proclaimed to provide guidelines for husbands and wives in a good Christian family. There are three main components to the guidelines: a husband is required to love his wife as Christ loved the church; a wife should respect her husband; and most importantly, willingly, without hesitation wives are to submit to the husband’s leadership. Only then will the holy woman follow her husband into biblical truth.

The Kabbalah is an oral, interpretive tradition, a form of mysticism that has supplemented the religious ideals of the Torah throughout the generations. It also addresses

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13 1 Corinthians 11:7-9

14 Genesis 3:16

15 Ephesians 5:22
the male – female relationship, but it is very romantic in disclosing how a man should treat a woman.

For a man will provide a home, clothing and affection to his wife and he will do all he can to beautify her… And when doing so, he will then awaken his spiritual urge and he will focus his mind and heart, saying that in this way he is beautifying the Shechinah …. He dresses her in beautiful clothes and adorns her with precious jewels … he beautifies the home … all the benefits his wife receives are for the glory of the Shechinah ….\(^{16}\)

Hidden beneath the flowery words is the same oppressive declaration of female dominance. Written words, the writing style, the punctuation and verbal intonation identify the persona. No matter the literal message, there is still a manipulation of thought, a way to justify suppressing women.

Man feared strong, intellectual women. He feared their potential and their sexuality. According to the Babylonian Talmud, Berachot 24a, “The hair of a woman is like nakedness,”\(^ {17}\) a troubling concern for the rabbis. In the opinion of the sages, long hair is directly tied to Lilith:

She grows long hair like Lilith, she crouches when urinating (like an animal), and becomes a cushion for her husband (because he is on top during intercourse).\(^ {18}\)

This entire train of thought verbalizes man’s derogatory view of woman as less than a human entity: an object - a cushion for her husband, bestial - urinates like an animal, and seemingly malevolent - grows long hair like Lilith. These images evidence a deeper


\(^{17}\) Talmud tractate Berachot 24a.

\(^{18}\) Ibid.
revulsion toward women on the physical level. Whether or not woman is embarrassed by her anatomy, it is clear the patriarchal culture was embarrassed by something wild and unfathomable in a woman’s sexuality and her body. Poor, lesser goddess - Lilith, who was associated with sexual acts and long hair, was an accessible icon with all the notorious traits to conceptualize and concretize man’s fears.

The male-dominated society had to diminish the power of the strong woman with a strategy of divide, tame and demonize.\textsuperscript{19} Lilith, the exact opposite of every religious truth as decreed by male theologians, was stripped of her benevolent powers. The demonization of Lilith served as a weapon of mass manipulation for the power class. Like most evil action, Lilith the bad girl, began a ripple effect of uncontrollable terror. Man’s fear of woman’s potential intensified and mushroomed into additional, greater fears. Lilith’s independence so terrified man, that he, if possible, feared the undomesticated woman even more. Thus, man had to increase his discrediting tactics and further demonstrate to woman the horrible price of condemnation and isolation to be paid for choosing a nontraditional existence like Lilith.

Lilith became the scared straight tactic to keep women in place. Yet she still became a symbol of resistance to patriarchal authority, female independence and freedom from male oppression at any cost. Her bad reputation stems from her threat to male authority, the traditional writers of history. Put simply, Lilith is what happens when woman disobeys.

With the advent of “The Alphabet of Ben Sira,” a satirical medieval prose, most likely meant to entertain the educated male, man again misinterpreted Lilith’s sole purpose, entertainment. Again “The Alphabet of Ben Sira” allowed men to characterize Lilith as headstrong, disobedient, defiant and vengeful. This renewed her story as the perfect suppression tool for the Middle Ages. Though the prose is irrational, man never proved the text to be true or that Lilith existed and the events happened. The context is very imaginative and original for the era in which it was written. However, the text is both confusing and contradictory; further evidence eliminating its credibility as if the talking newborn babe in the opening pages did not dispel any hope of truthfulness. Never the less, the Lilith story traveled like wildfire across physical borders, social classes and religious sects. By the 13th century, and years of the Lilith myth being recanted as fact without confirmed validity, she was reintroduced into mainstream society. Man once again had a viable religious tool to suppress woman.

Jo Milgrom analyses Lilith’s powers:

She personifies the dark side of feminine creative and sexual powers. She is not a wife, but a seducer; she is not faithful, but promiscuous. Even though she produces life, she is a baby and mother killer. Thus, she personifies the fear that resides in all of us. For women, it is the fear that in bearing new life, they, the bearers may not survive, and/or, that the new life itself may not survive. The Siren, or Greek version of Lilith, is a threat to men, representing their fears: loss of potency, loss of the nurture and devotion of a wife, loss of progeny (hence, immortality) ....

Lilith stands up to unreasonable domination. Lilith is the female voice that had to be silenced before other women realized that they too were created equal to man. Lilith

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is the rebellious woman. She is the one who would stand before a church assembly of men and demand to function as their teacher. She is the woman who demanded the right to vote. She is opinionated and indifferent; she is independent and intelligent. Lilith is the sin of woman’s ambition. She is proof to woman that sin against man and sin against God does not make a cantankerous, old maid. Because of these traits, Lilith represents the renunciation of male dominance and thus man’s power.

The ruling class of any society always fears being ousted by a stronger, superior opponent and that society prepares for a direct battle. Men knew if women united and valued their individuality, the quality of man’s life would change. Man’s instincts took over; the fight or flight survival mode engaged; destroy, conquer or adapt. Because of this, man once again began to propagate the world with bitter, angry words attacking Lilith’s character.

Lilith was slandered and libeled as the perpetrator of life’s mishaps. She is one misdeed short of becoming an anti-humanist. Lilith, a supernatural fiend, is purportedly against home, religion, family and life. People, prejudiced by eras of negative stimuli, shunned her into the depths of hell. Society eschewed the myth publicly, but, promoted actions against her deeds in private – amulets, songs and chants. She is both an evil influence on women and a reminder to women to stay within the socially defined confines of acceptable behavior. This is Lilith’s fate. Lilith, a myth gone horribly wrong, the excuse man has used to domesticate women. The Lilith secret is supposedly removed from modern thoughts, but it remains actively incognito in culture and traditions.
To have a voice is to be human. Lilith history, or his story of Lilith, should not be considered fact; a fact that says man’s experience is the only experience important to humanity.21. The truly disturbing fact about female domination is women allowed it to happen. It is all too easy to place all the blame of domestication on the men. Women also had an active role, or inactive role, in the submissive treatment. Women were comfortable with men dictating life and were willing ignorant about what they wanted in life. Women accepted being told how not to be, accepting Lilith as the bad example and proclaiming God’s will and desire for social definition made submission easy. Women accepted the role of people pleaser, never really thinking about what they wanted and locked away their unvoiced desires.

It took eons for women, in general, to realize one of Lilith’s most difficult yet essential lessons, women have voices. Instead of despair, Lilith says to hunger for life. Take responsibility for your own happiness; embrace freedom and celebrate the job of true individuality. Let go of his story and begin to write her story.

21 Ibid., xiii.
CHAPTER 5

LILITH, THE PROTOTYPE FEMINIST

In the time before men came, we could do everything ... We were fearless, brave, trustworthy, clean, mentally awake and morally straight ... counting among our number warriors, strategists, generals ... We had integrity ... we were bold. Explorers and wanderers, dreamers and schemers ... We were responsible ... when the men came ... we had their babies, cooked their dinners, listened to their stories, dreamed their dreams, darned their ... socks ... slavery drove us to ... madness ... self-destruction and amnesia until we arrive at the ... twenty-first century....

--Pearl Cleage

The positive Lilith chapter in women’s revolutionary and liberating role is still being written. Lilith is in transition, crossing the precipice of darkness into the light. To the babes of enlightenment, she is as real and influential as she was in antiquity. Twenty-first century women, take satisfaction in knowing no longer are you allowing yourselves to be bamboozled, hoodwinked, and robbed of your civil and natural rights. Doors are flying open and shades are lifting to an era of exceeding potential.

Women, revel in your success, but do not become complacent. Complacency will destroy your future and the progress you have achieved already. Complacency will negate the struggle of the women who have paved the way for your progress. It will weaken your resolve. Instead, be vigilante. Stay strong. And do not compromise your goal of total equality. Be cautious, but do not let caution dictate your road to success, for caution can be a mask for fear.

Since Genesis, men, women and any combination of the two, justified through religious text and antiquated, socially accepted values, have devalued the feminine essence.

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Male theologians deliberately conceptualized the “bad girl” with a creatively, vindictive personality. The goal was to use Lilith as an example of women’s malice and misdirection; Lilith, the male symbol of woman’s need to be led by the alpha male.

Truly, in the era of Lilith’s inception, womanhood was an unpopular sex; the lesser sex. Yet male theologians strived to make the female sex even more unpopular. Theologians told society to look upon women’s tears, smile, sexiness, charm, breasts and even empathy as signs of a need to be guided instead of human characteristics. Man further defined these qualities and many feminist traits as weapons women used against them. In reality it was only man’s fear making these life-changing decisions. Fear became that era male’s weapon of mass destruction.

Man under religious guise kept women under the heel of their dominance, devaluing women’s true contribution to society. With man’s conception of Lilith, women’s thoughts, independence and the ability to live with choice, were systematically wrenched from the female grasp. After years of oppression, women became accustomed to seeing life through men’s eyes. Women accepted the negative propaganda as truth. Women believed that they could never positively contribute to the betterment of society like a could contribute. Women’s memory of freedom was erased and replaced with the male expectation, and then, justified through the demonization of Lilith.

“This is a man’s world.” “A woman’s place is in the home; barefoot and pregnant.” A German proverb reads “A woman has the form of an angel and the mind of an ass.” A

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2 Gilligan, *In a Different Voice*, 6.
Daily Orthodox Jewish prayer for a male reads “I thank thee, O Lord, that thou hast not created me a woman.” And the Irish writer, Oscar Wilde boldly wrote “No woman is a genius; women are a decorative sex.” All influential words used to abolish the woman’s spirit; to deny women the sight, sound, feel, taste and smell of their greatness.

Blinded by the robbery, the fore-mothers allowed society to use Lilith as a negative example of womanhood. Men - the power class, deliberately created the notorious Lilith by misinterpreting the already mythical, lesser goddess traits for preservation of a self-serving lifestyle. But, just as Lilith is a powerful tool in the wrong hands, she is a powerful tool in the right hands.

As women re-opened their eyes, when the veil of voluntary submission was removed, an educational rebirthing began again, and knowledge replaced ignorance. Women remember their inspired greatness with the help of Cleopatra, Deborah, Harriet Tubman, Eleanor Roosevelt, Joan of Arc, Susan B. Anthony, Lilith. Fear - the absence of faith, love, courage, knowledge and self-importance dissolved and women began to address that which was not understood.

Women chose to use the very tool that man used to oppress her greatness – Lilith, as their symbol of liberation. A woman adopting the Lilith midrash as the ultimate, psychological weapon against man is brilliant. Awakening Jewish feminists use the same midrash techniques as an important way of both reconnecting with and transforming tradition. They are upsetting the male ego by exploring and filling in the great silence that surrounds women’s history and experience.³ Lilith remains as man defined her, but the

new women are reinterpreting her affect on society. The Lilith midrash is being re-written, eliminating the negative connotations. Lilith is inspiring women to be and do whatever they chose – doctors, mathematicians, and presidents. Thus, the war of the great fears and superstitions between men and women has begun. Women are fighting to regain, reclaim their individuality with the help of Lilith.

The re-characterized Lilith of the educated woman initiated the change women were seeking but feared finding. Lilith’s ostracism was a huge gift, for acknowledging the traditional aspects of Lilith angered the new woman; pushing her to define new aspects for Lilith in today’s world. While man’s imagination had her existing in a black hole of sin, Lilith - the great serpent, is being re-invented by women as a catalyst for shedding old skin. Lilith and feminism has also taught women to stick together in the face of insults, to remain firm in their convictions and continue on the narrow path of future, total equality.

Lilith is a powerful teacher. “Know thyself” is a very old maxim, to the point that it has become almost cliché. It can be tempting to be complacent in life, closing the female mind to the monotony of school, work, marriage, kids, and the white picket fence. But now, Lilith helps women to freely ask what is truly wanted rather than what they should want – or what society tells them they should want. She allows them to stop molding their life around another’s. No longer must they live vicariously through man. And, they do not have to be afraid of who they become.

Women have begun their quest for self knowledge. Regretfully, she will inevitably come across some parts of herself she will deem too ugly to ever see the light of
day. These may be things she needs to acknowledge and work to release: vanity, jealousy, revenge, greed. Some things women uncover may need to be identified and released – traits that society has considered too scary, too depraved or just taboo. It is these traits that Lilith will not allow you to hide or throw away but will encourage women to change for her benefit. In order to live with authenticity, women must break out of the limits others have imposed. Lilith has shown women how to undergo a symbolic death to old thoughts and a rebirth of new expectations to come into the full potentiality of her nascent selfhood.

Lilith loses may things in her stories: paradise, power, partners and countless children. She has been betrayed, treated unjustly, and slandered for the betterment of the dominant social order. She is akin to those who find themselves misunderstood, demonized and scapegoat due to fear and prejudice. She is the patron of the lost and the forgotten, the outcast and the outlaw. Lilith knows desolation and despair. Yet, she will not wallow melodramatically or take refuge in victimhood. As an entity associated with righteous anger, Lilith gives women permission to positively own their anger and with change, to make themselves heard.

Like anger, society has shown us power can be a dirty word. Because of the way it has traditionally been used and abused, it may be hard to conceptualize power without envisioning power over someone else. Lilith demands that women take back the reigns in their life. Not everything will be roses, some things may lie outside of their control, but they will still be surprised at how many choices they have. Just take the first step.
As Naomi Wolf explains, the need to resurrect Lilith stems from the following:

Lilith is the ultimate autonomous woman; and in a world that attacks as narcissists and as monsters of selfishness women who think too highly of their own individuality or their own needs, it's good to have a figure who can serve us, essentially, as a goddess of the female self; as a reminder that individual character, even to the point of eccentricity, in a woman, is something to honor. Despite the explicit promise of equality for women present in each and every western liberal democracy, sex discrimination persists and is often even legitimated and protected, especially when it is based on religious and cultural motivations. ⁴

Yet the important message here is that Lilith is no longer an object of fear. Since the mid-1970's, she has been reclaimed by American Jewish women as a model of female strength and independence. A Jewish feminist magazine named Lilith has been in print since 1976, and a number of Jewish female theologians, are re-examining the accounts of creation in Genesis 1:27. These reclamations of Lilith may, therefore, be seen as a part of a more general awakening of interest in female images and symbols within tradition.

Lilith’s story helped women to find their own voice. Today, women rely on their own interpretation and experiences of the biblical text rather than rely on clergymen to interpret the text meaning. In doing so, women realized that her story – the female population story, was absent from their religious text and history. As intelligent, educated and united women begin retelling midrashim and re-interpreting biblical text from the female perspective. Much like the audacious Lilith, women are redefining women’s societal and personal destinies through the shedding of fears. This is the major lesson Lilith has taught: not to fear your desires and potential.

Lilith has shown women that they are a centre of consciousness; unique individuals with infinite potential and infinite possibilities. She helps women to realize the potential and possibilities in life; how to be their true selves and what they can accomplish. A woman is who she believes she is. Women, explore you. Use religious belief that once oppressed women and step out on faith. Remember, as the great Reverend Martin Luther King Jr. so eloquently stated “Faith is taking the first step even when you don’t see the whole staircase.”
CHAPTER 6

CONCLUSION

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, “Who am I to be brilliant, gorgeous, talented, fabulous?” Actually, who are you not to be. You are a child of God. Your playing small doesn’t serve the world. There is nothing enlightened about shrinking so that other people won’t feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It is not just in some of us; it is in everyone. As we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.¹

—Marianne Williamson

Lilith has been good, bad and inspiring. But through it all, Lilith has remained true to herself. Regardless of the circumstances of her creation and her infamous traits, she has never changed. She is still the lesser goddess purportedly gone rogue, the baby killer, the divine whore and the first wife of Adam. And, if one must entertain the possibility of a physical Lilith entity, she remains the original sinner, suffering the disdain of God for her disobedience.

Lilith is a fantasy created by man – the power class, because of fear and ambition. Man wanted to protect his way of living while achieving a better life. Women, especially strong women, in all of their diversity and different thinking challenged that masculine life and goals. In an age of dowries and chattel, strong women were considered an opposition to those goals. A strong woman was like an airplane traveling against the wind; defying gravity, making the plane soar. While the acceptable woman was like a

kite flying with the wind; dependent on the wind, turning and twisting as the wind
dictates.

Inventing Lilith was a threat fulfilled against the lifestyle of the independent
woman. Lilith was the tool used to keep the ‘good’ woman good. The tool worked;
women conformed. However, through it all, Lilith is always a free thinking, independent
individual. She has been strong in her convictions, neither faltering in her demonic ways
nor making excuses for her actions. It was never Lilith who apologized. Lilith was never
in a state of acquiescent. It is society in general, women and men alike, who have
changed their views about women and thus Lilith.

Remember the positive about Lilith; remember she lives her life as she chooses.
She has taken control of her destiny, exercised her freedom and acted upon free will.
Embrace the same message and symbolism feminist have welcomed as part of their
movement and re-education. Celebrate differences and free thought. And be as
confident and committed to your lifestyle as much as Lilith has been to her life. From her
experiences try to extract some profound wisdom that one – man or woman, can
incorporate into their life; something that will improve the quality and integrity of the
person.

Lilith is alive and well. She is not a fearsome, physical entity lurking in the dark,
but she is a surviving and/or thriving anonymity in the minds and thoughts of people
everywhere. Lilith has touched people’s lives in the minutest way with and without their
knowledge for good and bad. She has permeated our senses through music, art and
literature. She is in our religions, our myths and our fairytales. She is extreme in her
argument that allowing negative tradition to effect the way you live your life is disrespecting yourself; few people have ever heard an intelligent argument in favor of following traditional rules. As man has shown, tradition has no known purpose other than establishing who is in charge, by highly unfair and inegalitarian methods, like gender, race, birth order. Do not put that nonsense above your own personal happiness.

To know Lilith is to love her and to hate her. To love her is easy; she drives individuals to discover their personal identity and she promotes self-approval. She has a particular way of being beautiful and enlightening even while performing her heinous deeds. When a person first meets her, the beauty of the not yet fully understood message she carries will stir their soul. She is the blessing that allows women to remain focused toward their goal of equality. She teaches perseverance: to remain constant so that women can experience the accomplishments all of their goals. Lilith makes it possible for women to reap the harvest of free will.

Lilith is a symbol of society’s truths. Everyone is a product of his or her truths. Personal truths determine who you are as a person. These truths determine what type of life a person will lead, how successful the person is or is not. These truths are the very fabric or fiber of one’s being.

There is an old Zen story that tells of a lion living among sheep. Since it was a little cub, it had been reared by sheep, so believing itself to be a sheep, it lived and behaved as if it was indeed a sheep. Throughout its whole life, it had followed the sheep everywhere and ate, drank and behaved as they did. One day, an old lion saw the lion who thought he was a sheep living among the sheep and asked him why he ran, ate and
bleated like a sheep. Terrified and trembling at the sight of a lion, it said, "I am a sheep."

"But you are not a sheep, you are a lion. Can’t you see that?" said the lion. So the lion took him to a pond where he could see his own reflection. When he saw who he really was, he let out a mighty roar and was completely and forever transformed. Lilith is the old lion; woman is the lion who thought she was a sheep.

To hate Lilith is easier than to love her. First and foremost, Lilith upsets all religious beliefs. The majority of society’s lives are tied to an organized religion, traditional or non-traditional. When the faith a person professes dispels an entity, an individual without question will dispel that entity as well. But when the individual successfully separates their religion from the Lilith fantasy, they must then forge through her terrible past deeds in an effort to forgive her. It is learning of her actions that a passionate hate arises in the same soul that was immersed in the beauty of Lilith.

Lilith is a baby killer - a bone-chilling act that is the ultimate definition of evil. No one can excuse or even justify infanticide. Lilith damns innocent children to the circle of purgatory for the sins of their forefathers. Innocent babies with the potential to be great people are denied the same rights that Lilith is fighting for herself. God promised to kill Lilith’s babies for not returning to Adam. She can identify with the pain of loss. Instead of killing the babies of mothers, by making the mothers bystanders caught in the crossfire, a rational Lilith would continue to help in childbirth as she did as a lesser goddess. Revenge has never helped anyone. It is contradictory and diabolical. Lilith was never a mother as society knows mothers – loving, nurturing and proud of her breed. She is just another unfit mother spilling terror upon the world in the form of turmoil, disease and strife to manhood.
Lilith is a divine whore. Lilith was found having sex with the demons of the world. No one wants to have their wife, mother or daughter identified as a slut. Nor is anyone ever proud that their mother has been intimate with hundreds of unknown men; and, that there may be a question concerning their paternity. If any woman thinks being a whore will make her happy, she is on a short road to misery and should seek counseling. Everyone, regardless of creed, sex, ethnicity or race will disagree with the thought that anyone with an inkling of self worth or respect would degrade themselves by choosing a partner who has been “free” with everyone. Be yourself; choose who you are. Do your thing as long as it does not affect or impose negatively on anyone else.

Lilith is a rapist. She hurts others because she hurts. She for all of her independence has little or no control over the direction of her life and thus must exercise control over someone else - someone she perceives as weaker just like man. However, it gives her only a sense of control over someone; no true control unless the person allows it. She is an identity thief. She possesses the bodies of young girls for sexual purposes. And, for all intent purpose, Lilith is the first divorcée. But a person, male or female, cannot hate her for that trait. Some people just are not meant to be a couple forever. Life is too short to be miserable in a relationship, or, to act in a manner that is insolent and incorrigible because you are unhappy.

Lilith was born out of fear and therefore, Lilith fears as well. This observation does not in any way lessen her strong personality. But it does explain her traits and actions. Lilith fled the Garden of Eden because she feared losing her identity to Adam. She feared being untrue to herself. When God did not understand her need to be an
individual, when God punished her actions with the death of her babies, she became obstinate. Her stubbornness made it difficult for her to satisfactorily alleviate the problem, and thus she became revengeful; a murderer. Lilith feared compromise along with Adam and God so much so that her stubbornness doomed her to her lifestyle.

Lilith also feared the happy homes of God’s worshippers and expressed that fear in the jealous seduction of men and women. She feared being alone, not being accepted by others and detection, thus she confined herself to the night. Lilith feared death. Without having fear and projecting fear, she would slip into total obscurity, never to be mention again. Lilith feared so much, she had such a need to be remembered that she became a familial terrorist. Most importantly, she feared God just like religious text says a holy woman should. Every living breath fears. Man’s fears are Lilith’s fears and Lilith’s fears are society’s fears.

For four thousand years, humanity has questioned the existence and viability of Lilith. The general consensus is Lilith is a fantasy created by man to manipulate society, specifically woman. However, Lilith is much more than a simple, manipulative tool. Lilith exists symbolically. She is the manifestation of humanity’s fears, prejudices and ignorance. Lilith is the sin against human morality and the redemption excuse. She is a chameleon of good and evil, truth and lies. Lilith is humanity and humanity is Lilith.

Lilith is a fantasy of contradictions: love and hate, good and evil, right and wrong, freedom and oppression, knowledge and ignorance, faith and doubt, celibacy and sexuality. She is powerful beyond measures. An educational source perfect for
understanding man’s and woman’s lives. If you doubt her essence, review your life and see where Lilith has crept, tiptoed or boldly invaded into your world.
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